

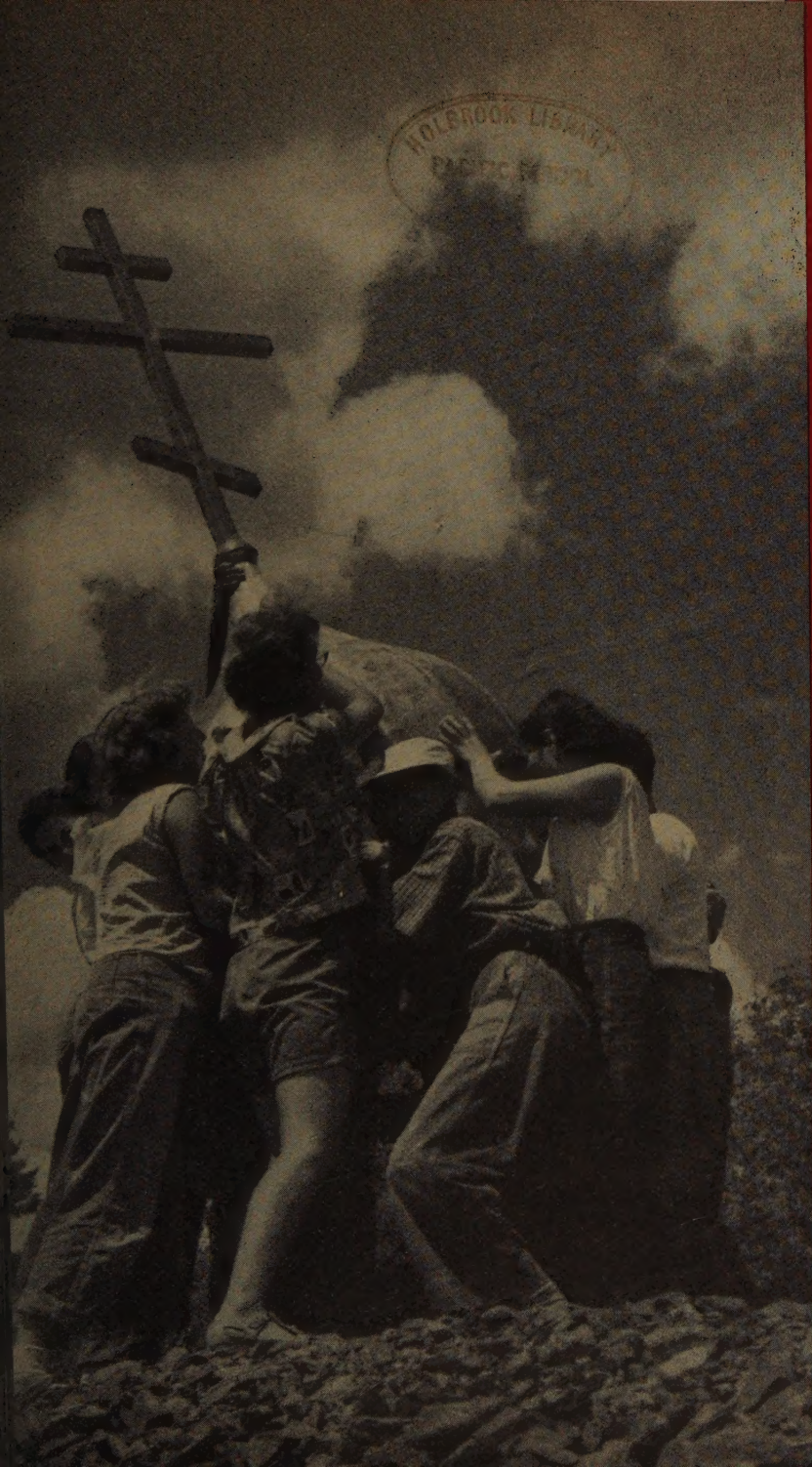
SEPTEMBER

DECEMBER

1957

FEDERATION

NEWS



HOLBROOK LIBRARY  
PACIFIC NORTHWEST

# news

## LETTER

# Dear Readers,

THIS number of *Federation News* is not centred on one of the numerous interests of the Federation. There is in fact a great diversity of subjects, ranging from artistic concerns to work camps, by way of the special task of student pastors and the efforts of Christian students to meet their fellow students at a deeper level. In a word, the contents of this number are an attempt to reflect the life of the Federation as it has shown itself during this last summer in the northern hemisphere.

It goes without saying, however, that this number of *Federation News* cannot cover all that has happened during these few months in the Federation and among its member Movements. I should like in these few lines to mention at least one event that is not described in the articles which follow. I refer to the conference for theological students, held at Bossey from July 25 to August 14, organized jointly by the Ecumenical Institute and the Federation. Presided over by Dr. Robert S. Paul, Assistant Director of the Institute, some sixty students devoted the three weeks of the course to the study of "The Christian apostolate today: our sovereignty and subjection". One interesting fact should be noted: for the first time the Bossey theological students' conference included a small proportion — about a sixth — of non-theological students.

My purpose is not to describe in detail this conference, rich in experiences of all kinds. What I would like to do is to underline the interest which the Federation takes in students of theology. It is no new interest. Indeed, before the last war, the Federation organized conferences for theological students in Europe and in India. This kind of meeting was continued after the war, in Europe chiefly, but also in other continents: in 1954 there was one in São Paulo for students of theology from several South American countries; in 1956 there was one in Bangkok

COVER PHOTO :

*At an ecumenical work  
camp in Accord,  
N. Y., U. S. A.*



for students from South-East Asia, and at the beginning of this year the leadership training course that the Federation organized in Mexico included a section for theological students from this country and from some of the so-called Caribbean countries. In the United States the Inter-Seminary Movement — attached to the Federation through the United Student Christian Council — organizes numbers of meetings for those preparing themselves for the service of the Church. We have news from South Africa that a conference is being planned for students from theological seminaries. But the Federation's interest is not only shown in conferences. For some time, while he was on the staff, Keith Bridston was especially responsible for work among theological students. He continued this work even after he had left the staff. And it is thanks to his work that the Federation was able to publish in 1954 a Grey Book entitled *Theological Training in the Modern World*, which is still a basic document for discussion of the direction of theological studies.

In line with what the Federation has done and is doing in the theological student field, I should like to draw your attention to the following recommendation made by the General Committee at Tutzing: "We desire that the Federation be associated as closely as possible with the Division of Studies of the World Council of Churches in its work in the field of theological education, and we instruct the Executive Committee to take action in this sense." This decision seems to be on the way to being realized, and we hope that next year we shall have jointly with the World Council of Churches a secretary who can devote all his energies to this question which is of capital importance for all the churches.

At this point some may think : it is very important and necessary that the churches should be preoccupied with theological students and with the direction and the manner of their preparation, but is that the task of the Federation whose essential purpose is the evangelization of students ? To this objection I would first reply that, according to the etymological meaning of the



*Snapshots from the theological students' conference: Clifford Green (Australia) with Suzanne de Diétrich who led Bible study at the conference*

*Professor and Mrs. Himburg (Great Britain) with Dr. Robert Paul, Assistant Director of the Ecumenical Institute*



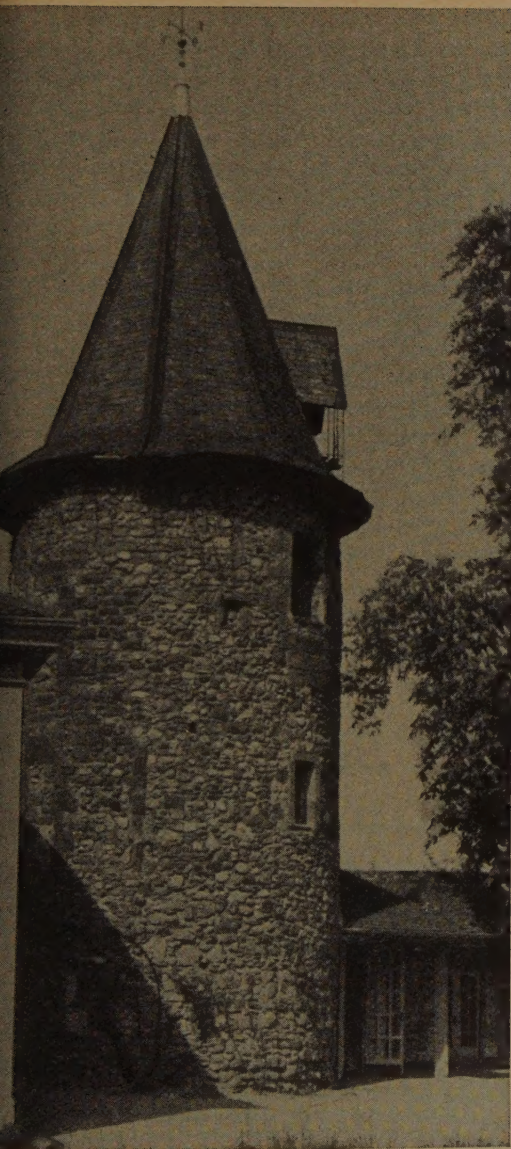
word, theological students are not outside the field of evangelization. Once the good news has been heard, it must continue to be heard. All Christians, including pastors and theological students — and they perhaps more than any others — must continually hear the gospel afresh, must be evangelized by the Word of God. But there is one important remark to make about evangelism : that it is the work of the Holy Spirit through the Church. This means that if we are interested in evangelism — even of a very special sector of society — we cannot leave aside the problems of the Church, and the preparation of the pastoral ministry is at the present time one of the most urgent. That is a fundamental reason why the Federation should take a very special interest in students of theology.

But there are still other reasons, dictated by circumstance, to recall. To take first the least important, valid mainly in those regions of the world where the Federation has to give special help to the development of Student Christian Movements. Now in these regions work among theological students has the practical result that it interests future church leaders in the work of the SCM. Let us illustrate that by the Latin American situation. A dozen years ago very few leaders of the Latin American churches had any real interest in the SCM and its work. In certain cases there was a theoretical interest (it is fairly evident that the work of evangelism among students is important !) which in practice was not far removed from indifference to the real problems of the SCM. Already now in the majority of Latin American countries there are young pastors who give sympathetic thought to these problems because they have lived through them themselves as students. Through the work of the Federation in Latin America we may hope that the situation will be still better in this respect in a few years' time.

We must, however, bear in mind that if the Federation took this interest in the work among theological students in Asia, Africa, and Latin America with the sole purpose of consolidating its own work, all this effort would bear within itself the seed of its own downfall. What we have just said is more a result of than a reason for work among theological students. This result is true and valid if there are other motives for the work, motives which are not Federation-centred. These motives do exist ; I see at least three.

The first is the value of giving theological students of different denominations the opportunity of meeting and considering their problems together. Interdenominational theological seminaries are unfortunately far from being the general rule. And a theological preparation enclosed in the limits of a particular Christian tradition contributes nothing to a better manifestation of the unity of the Christian Church which is given us in Jesus Christ. On this level the Federation has an opportunity and a responsibility which are not to be underestimated. We may call this the ecumenical motive of its work among theological students.





tower and chapel of the Ecumenical Institute, Chateau  
de Bossey, Switzerland

But we must take care that we do not liberate these students from denominational boundaries only to confine them within ecumenical boundaries. An ecumenical clericalism is no better than a denominational clericalism. It is not enough that theological students of different denominations should make contact with each other. It is still necessary that theological students whatever their denomination should make contact with non-theologians. The ministry *in* the Church has no sense unless it is with a view to the ministry *of* the Church in the world. In other words, it is good that a pastor during the time of his training should be in close touch with the faithful, for he can only truly serve them if he knows their problems, which all one way or another are linked with the problems of the Church in the world. Since theology, in spite of being *sui generis* in character, is also a science to be acquired by study, it is normal that those who are preparing for the ministry of the Church should make their contacts with the faithful on

the student level. That is why under the heading "ministry in the Church" the Federation should try to work among students at the university. This explains our experiment of having a proportion of non-theological students in a theological students' conference and also of having a theological students' section in a leadership training course. In a word, a special Federation effort among theological students is not aimed at isolating them in a separate category, but at integrating them into the life of all church members. This motive for our activity among theological students we may call the "lay motive".

Finally, the third motive which I shall call the missionary motive. It follows from what I said in the preceding paragraph, that the ministry *in* the Church is with a view to the ministry *of* the Church in the world. To make a real contribution to the training of pastors is also to contribute to the missionary task of the Church which is also the duty of all its members. It is to this third motive that all the debate on the subject of the meaning of the pastoral ministry, of the meaning of theological studies and their relevancy must be referred. It is clear that throughout the whole world theological studies seem to be going through a crisis and that a renewal and a new orientation are necessary. But this orientation will only be the right one if it is dominated by the feeling for the task of the Church in the world. Just when the Federation is entering on a period of at least five or six years during which "The Life and Mission of the Church" is to be the central subject of its thought, it seems to me that it is impossible to avoid a feeling of special responsibility towards theological students.

I have tried to show in this letter the Federation's interest in theological students. I hope, however, that they will not be the only people to read it. For it seems to me to follow from what I have said that non-theological Christian students cannot ignore the problems of theological students, for they are also their own. For this reason every SCM on the national and local level should actively share the Federation's concern. And further, you know well that if any concern of Federation leaders does not become the concern of SCM members, it ceases to be a Federation concern.

Your ever,  
VALDO GALLAND.

#### THE LIFE AND MISSION OF THE CHURCH

You will notice that this is a double issue of *Federation News*, September-December. The fifth number for 1957, which you will receive soon, is a special issue on the new project of the WSCF on "The Life and Mission of the Church".



# A University, a Church, and an Arts Festival

*A letter to the editor from Frank Glendenning, Anglican Chaplain to Hull University and Vicar of Saint-Mary's, Hull, England.*

Dear Philippe :

Your letter has just arrived this morning. I had hoped that you had overlooked my rash promise to say something about my Arts Festival last June. I honestly think that what we are trying to do in Hull is at too early a stage of its development for it to be said that "new discoveries" have been made in the realm of the Church and the arts. But nothing succeeds like success, and it is a comment on our time that this is one of the fields of experimentation where given a certain amount of forethought the operation is bound to catch a great deal of goodwill, and result in some amount of publicity, which I am beginning to think now, is unwise ! Since we started on this business two years ago, we have had two broadcasts (and more promised) ; a book has been commissioned about it ; journals write asking for articles ; people expect you to speak about a lot of things which you shouldn't speak about, because you haven't the knowledge ; personal correspondence has increased, etc. etc.

Now I'm not grumbling about this. I'm merely saying that I'm not too sure whether it is wise to be "cracking up" what we are trying to do, as if it was the only operation of its kind going on. This tends to be the feeling we get at home. And while it may be true of England, it is not altogether true of Britain, and there are a number of similar experiments being carried on in other parts of the world.

What is so peculiar about your experiment ? you will ask. I can best answer this by saying that we are trying to bring together the arts into some kind of harmony, and seeking to help them to serve the Church, and the Church to serve them. This is not as simple as it sounds, when in England, at any rate, the Church virtually broke away from any living relation with the arts in the seventeenth century. The astonishing thing is that in this generation so much has happened to give impetus to this very task we have set ourselves.

I didn't suddenly think of this, Philippe. (This "Church and the arts nonsense", my best friends call it !) It has been boiling up for a long time. I have acted in and produced plays for longer than I care to remember ; I have been fond of music, been interested in the visual arts and design and so on, in a quite conventional and obvious way. But when I was on the

SCM staff in England after the war, I found myself thrown a good deal among struggling SCM branches in art colleges and it made me think a bit deeper. I remember in about 1950 having the vision of getting people together from the various disciplines of the arts, to live together for a month, to see if we could create something to sweeten the relationship, or even to create one, between the arts. Opera seemed to be as likely a possibility as anything. But it never came to anything then. There is a yellowing memorandum on the subject somewhere in the files at Annandale in London. I remember talking about it to Kyaw Than and Leila Giles Bailey in Geneva in 1953. But after that I was really too busy to do much about it. *Federation News* has carried an article some years back on our work in the Idris Players, and with the drama we spent our spare time.

When I came to Hull two years ago I faced the problem of having a church which no one knew what to do with, and of trying to marry this to my chaplaincy work at the university. It all happened quite gradually over the last two years. I realized that this small medieval church which I have in the middle of the city was acoustically excellent, that because of its immovable furnishings, it hadn't too much room for choirs, orchestras, and drama, but that we might be able to manage.

First, it was necessary to find if anyone was interested in holding concerts of music written for performance at the liturgy or in church. The university music department was very much interested, and they have been stalwart in advice, time, and performance ever since. Other groups have followed. Musicians who would normally expect professional fees have offered services free. The Arts Council of Great Britain have accounted our music worthy of grant for what is to become our annual Festival of the Arts.

Alongside this musical adventure, has developed an ecumenical drama group at the church. We were fortunate, of course. I made a few fleeting sallies into church and secular drama groups in the city, said I wanted help and only the best would do, and then found myself with a wonderful team of people of all ages, of many denominations or of none, from the university and the city, who were concerned to share in this experiment of taking religious drama to the people of Hull at the highest possible standard. Fifteen months has seen three productions by the Company of the Way, as we are called. Both medieval and twentieth century plays have been performed; two productions have been toured extensively in the eastern part of Yorkshire. The last production was of a play specially commissioned for us by the Archbishop of York and written by James Kirkup, one of our better known poets. The Church had become patron again. (It is fair to say that a small number of plays have been commissioned with varying success elsewhere.) Music was part of our drama too. It is the greatest fortune that we have on the staff of the university a South African composer, John Joubert, who has now written music specially for two of our productions. And design too — how fortunate to have in my congregation at Saint-Mary's the head of the textile department at the Art College — someone who had been longing for years to be used creatively by the Church, rather than just doing the flowers and laying out the vestments. How she has designed and dressed three productions in fifteen months we shall never know. But Nancy Lamplugh is like that.



This led to the third part of the experiment — design. Aren't the churches in need of a prod about design and furnishings? Of course they are! The buildings we put up and the way we furnish them in this country sometimes make your flesh creep. Well, we thought about this. Suddenly out of the blue one day a letter came from an organization called the Central Council for the Care of the Churches. In fact, this is the central clearing house in the Church of England for design and for the education of congregations (and bishops, priests, and deacons) in the appreciation of art in the service of the Church. Would we like their new exhibition of furnishings, designs, vestments, silverware, murals, etc.? Would we? I booked it by return of post. I mentioned this to Nancy Lamplugh. "Well", she said, "why shouldn't we do something locally as well? Our chaps at the college are always saying that the Church doesn't take them seriously". So we did, and we arranged for a local exhibition as well by the members of staff of the Art College. They produced designs for murals, mosaic, sculpture, fabric printing, and so on. In addition I borrowed from George Pace, one of the leading church architects in this country (architect of the chapel at University College, Ibadan; architect for the rebuilding of Llandaff Cathedral, with the great Epstein Christ), some photographs of his work. These were important, because Pace is not only an outstanding architect. He is a very competent and intelligent designer too.



*A scene from the play mentioned in the article. This performance was out of doors during a tour*



*Costume  
designs  
for the  
Kirkup  
play*

Not only did he provide us with photographs of his finished work in buildings, but also of frontals, vestments, ornaments, etc. that he had himself designed and supervised.

About a year ago we wrote some papers about what we were trying to do, to prepare ourselves for the Festival which had begun as a seed in somebody's mind in the summer of 1956. By June 1957 we were ready. It was a modest affair, but I began to wish I had a telephone switchboard, a dozen secretaries, and endless amounts of money. If you want to know, the Festival cost us £ 200, but we had to scrutinize every penny, and we covered our expenses miraculously.

The exhibitions that have been mentioned stood for ten days in the south aisle of Saint-Mary's and caused very great interest indeed. The Kirkup play (with Joubert music) ran for four nights at the church and had four performances elsewhere in the Diocese. It was a play about St. Hilda and the Synod



of Whitby in 664, in honour of the 1300th anniversary of Hilda founding her religious community at Whitby. There were concerts too by the university choir and orchestra, and local musicians, all of sixteenth, seventeenth, and eighteenth century liturgical music, or music that was written for performance in church, like the Haydn String Quartet — "The Seven Last Words".

The 1957 Festival had shown a number of things: that in the drama we had achieved a remarkable sense of unity, between poetry, music, design, colour, movement, and voice; that in the whole Festival we had borne witness to the Church's longing for craftsmanship, music, drama, and poetry, as being the means through which she can point herself, and those who will see and listen, to the Christ, who has made and longs to make all things new; that the Festival provided an opportunity for nearly 150 local people to come together to do all these things.

Not all these people were Christians by any means. We only had one "property" of size for Kirkup's play. It was a huge nine-feet-high Saxon cross. It had to be designed light, transportable, and yet to be richly carved in granite. It was made with hard board, onion bags, size, and paint, by a retired tax collector who is not a Christian. But it was a breathtaking piece of work. If there is a Christian in Hull who could do it better and as unostentatiously, I would be very surprised.

I only want to make this last point, Philippe. I think this experiment, for what it is worth, has shown what we can do in Hull, at one point of intersection to bring together the university and the city. The university played a full part in both drama and music, and Raymond Brett, the professor of English language and literature, formally opened the Festival with a gracious tribute to precisely this significance.

What we do here cannot be exactly followed anywhere else. (Please don't try!) But what we have done is, I think, already becoming suggestive to others. Only this morning someone wrote to me and said that they had read our "papers" and were hoping now to start thinking out the implications for their own parish. That is the point. What are the implications of this growing and exciting debate between the Church and the arts, anywhere in the world? We need to keep a central pool of information at the WSCF office of what is happening here and there. It is quite clear that this adventure is on the move.

We seem to be on the move here, and our difficulty is twofold at least: (1) Where do we find the money to commission new plays, new music, new art for the Church? (2) Where does all this activity with concerts, exhibitions, plays, festivals end? Once an idea catches on, it is important to have the time and the insight to canalize it creatively. That is what worries me at the moment. I don't want our experiment in Hull just to become fossilized into a perpetual festival, nice as that might be!

See what I mean? Anyway, what do the rest of you think?

Yours ever,

FRANK GLENDENNING.

# STUDENT PASTORS' CONFERENCE

A. J. BENNITT

*Student Pastor in Newcastle, England*

IN May 1954, the Federation sponsored a conference for those people who in Britain are known as university chaplains, but on the continent as student pastors. It was an international conference of about fifty people. In fact, the only people from outside Europe were D. T. Niles and his wife, and a small contingent from the United States; there was no one from Eastern Europe except three pastors from East Berlin.

The second conference, held this summer, was a little smaller, with about forty participants, and was definitely for people working in Europe. There were two pastors from Madagascar and the Cameroons working among their students in France, and there was a bigger delegation from Eastern Germany, but no others from Eastern Europe.

Only four people were at both conferences, and it was a real weakness that there was not more continuity. However Peter Kreyssig, a delegate at the first conference, chaired the second. The chairman in 1954 was Dr. Kraemer, and the difference between the two conferences was partly a difference of chairman. Dr. Kraemer is an outstanding theologian, and we were kept hard down to the theological issues affecting university work. Peter Kreyssig is by profession a working student pastor, and most of the time we were getting down to a discussion of the practical aspects of our work. Perhaps we were the better able to do this because the theological setting was mapped out for us so well at the beginning of the conference by Professor Jacques de Senarclens.

The subjects under discussion were much the same at both conferences — the pastoral care of students, the relation of the Church and the university, the question of the student congregation (*Studentengemeinde*), relations between student pastors and the SCM, IVF students, politics, and evangelism. Both conferences gave particular attention to issues concerning foreign students.

The British and Americans are continually amazed by the tremendous theological concern of the Continentals, and at the first conference this was so much in evidence that when it was over we found that we had never once mentioned the sexual problems of students! (After this amazing *tour de force*, the British and Americans spent an entire day in Geneva discussing little else!) Since then sex has become theologically respectable (*The Student World*, on "Students and Sex", fourth quarter, 1955, was a best seller) and we gave quite a lot of attention to it in 1957. The question "Should Students Marry?" aroused a lot of discussion in the commission on pastoral care.



In Scandinavia twenty-five per cent of the students are married, and the pastors encourage them to marry, else temptations are too strong. In England the figure is more like five per cent, and students are urged to wait until they have finished their studies and can set up a more permanent home. In the D.D.R. there are special crèches for the children of married students, but most of us were doubtful about this being a good solution to the problem.

This is a single example of a large number of questions on which a flood of fresh light is thrown when there is international discussion of them. An idea which has been tried out and found to work in one country comes as something quite new to another. In Britain the old idea of a Mission to the University has had a new lease of life since the war, no longer concentrating on building up the great preacher, but instead working with a large team of people who become involved in personal encounters with large numbers of students individually and in small groups, the meetings being largely geared to make these more personal contacts possible. In Germany the standard method of work now is with the student congregation. To one of the French pastors such a congregation is a theological anachronism, because the congregation must be a cross-section of society, and when the French accuse the Germans of a theological fallacy, the argument becomes heated. In Britain in the red-brick universities, the student church normally has also a non-student congregation, but the *Studentengemeinde* has been the standard pattern at Oxford and Cambridge for centuries.

The difficulty of getting students together for any sustained discussion and study is felt everywhere. Erlangen and Bristol have experimented successfully with silent or part-silent retreats, and sacramental confession is encouraged. Shorter conferences with a similar aim are held in Sweden, and we listened with respect to accounts of the amount of personal counselling done by some of the Swedish pastors. We were able to compare the facilities enjoyed by the student pastors in different countries, which vary enormously (the most difficult situation being, as one would expect, in

*Professor Wolf of the Ecumenical Institute with some participants in the student pastors' conference*



France). The ideal set-up probably does not exist, but many of us felt encouraged to try much harder for something nearer the ideal than we have as yet.

Questions regarding the student pastors themselves — selection, training, how long they should be in the job, and so on — were raised, as well as the question of the definition of the term. No final answers were given or even attempted, but in general it is true to say that selection is haphazard and training non-existent. One of the most important recommendations was that European training courses should be held, if possible at Bossey, every two years, at which the leadership would come from experienced student pastors, but the majority of the delegates would be men who had just started or were about to start in student work. In alternate years a consultative conference would be held, open to all student pastors, more on the lines of those already held. But it is important to get much more backing from the Church in the different countries, to urge especially newly appointed student pastors to attend these conferences, and to make it possible for them to do so.

## STUDENT CHRISTIAN CONGRESS

THE SCM of Great Britain and Ireland plans a Student Christian Congress in Edinburgh, April 8-14, with the theme *Life for the World*. 2,000 people are expected. Speakers will include D. T. Niles, W. A. Visser 't Hooft, and Philippe Maury. Valdo Galland and Harry Daniel are among those leading the nine Area Groups. There will also be nine Commissions, on the professions. All members of the Federation are invited; those living outside Britain will have their fares paid from a British port, and will be the guests in Edinburgh of senior friends of the SCM. Write to Annandale, North End Road, London N.W. 11. Please pray for the Congress.



# OPEN DOORS

ERIK ÅGÅRD

*General Secretary of the SCM of Denmark*

ABOUT five years ago Danish students began building a retreat house for the Danish Lutheran SCM. The ground for a "conference centre" had been bought in 1942, but a new way of thinking had developed in the meantime, and we no longer wanted a conference centre as such, for after all, we were able to rent very reasonably a building for conferences in the neighbourhood of Copenhagen.

What we wanted to create above all was a place where students from Copenhagen, from any faculty, with any opinion about life, and about the Church, with any creed or no creed, would find an open door, an "open house".

## *A university without community*

We saw that the *universitas* of student life and the university in Copenhagen was a "paradise lost". Since the beginning of the century the university had been split up into a number of separate and self-satisfied faculties, academies, and more or less technical and specialized colleges. Furthermore, the earlier close community of students, centred around the university and the cathedral, had been dispersed over an area of more than one hundred square miles. Finally, the more or less similar way of thinking which had prevailed in earlier centuries had been replaced by a confusion of entrenched views and opinions (including the Christian faith), which made discussion and conversation very difficult. Each viewpoint was upheld by a different student organization.

Of course, we never expected to overcome all the break-up which had occurred in previous decades, but in our "open house" we hoped to gather together students with widely varying presuppositions and to provide a framework within which they could talk.

The house was begun in October 1956, in Ballerup, about ten miles from Copenhagen. There is accommodation for seventy to eighty people, and every inch of it was built by the students themselves. Nearly twice a month we arrange so-called "open house weekends". We have printed a folder with a good picture of the house on the front, a map on the back, and in the middle pages an invitation to any student to participate. We also include information about prices, which for meals are on the same level as the cheapest student restaurant in Copenhagen. And we also answer the question:

## *What happens here?*

Nothing happens. That is the point. We do not suppose that students would be willing to go ten miles outside Copenhagen to hear a lecture, however

fine the theme. On Saturday evenings, however, we always arrange for a discussion, pictures, entertainment, and conversation around the open fire. Everything is more or less informal ; any arrangements are up to the students themselves and the success or failure of the weekend is dependent upon the participants.

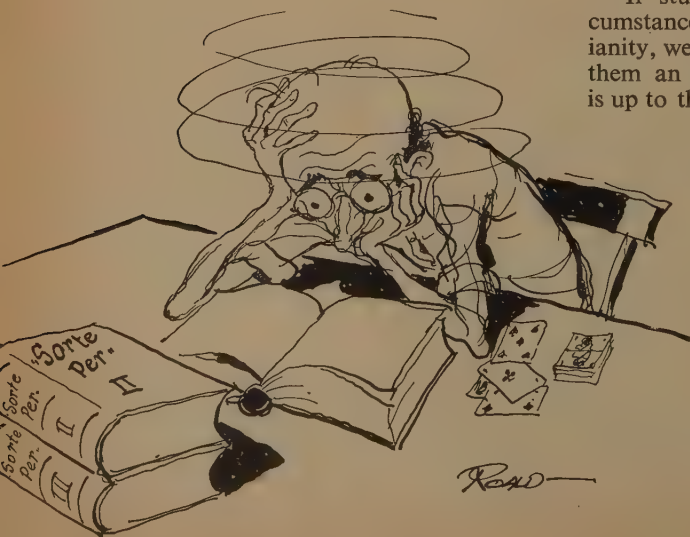
But we stress too that students do not meet in our house attempts to convert them. We do not invite them to come to hear preaching, to participate in prayers or any other form of devotions. Of course all these activities are to be found in the house. But we like to stress their voluntary nature. We have therefore built a chapel at one end of the house ; otherwise any religious activity would have to take place in the common room, at the open fire-place, where students were already sitting. Sunday morning most of the students take part in the service of the local congregation. The afternoon and evening are spent walking in the forest, reading, discussing, playing, or in other activities.

### *Why ?*

Why have we undertaken this ? To convert students ? No. This is not the question in this connection. We do it for the sake of the students themselves.

Because of the present situation in the university, the loneliness of students is an extremely serious problem. Every time a student does not pass his examinations we ought to ask : why ? In Denmark half of the students leave the university before the final examination. Officially it cannot be said what the reason is : lack of study, lack of money, or lack of personal adjustment. But we have seen students leave their lonely rooms and take part in open door week ends, in pleasant surroundings, among fine people (!). And we have seen those who never come to the SCM participate in such weekends. And we have had a good time ourselves, too.

If students under such circumstances ask about Christianity, we hope to be able to give them an answer. But this too is up to the students themselves.



*Lonely*

*student*



# P R A Y E R \*

*I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one ; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.*

John 17 : 20-21

JEAN BOSC

THE World's Student Christian Federation calls its members every year to devote a Sunday to praying specially for one another... We think of all who are at the university and who as students wish to belong to Jesus Christ and confess his name, but we can only do so in and with the Church of Christ, asking her to include this subject of intercession among her own.

It is when we think of this prayer, when we think of prayer in general, of all the prayers of the Church, of the prayer which we say in secret in our hearts, just as much as the one we say all together, then we listen to this prayer of our Lord in Saint John's Gospel. Indeed the day will come when we shall be made to face this question : the question of the meaning and possibility of our prayer. What authorizes us to pray ? What makes us think that our prayer is more than a haphazard collection of words and wishes ? What is it that guarantees that our prayer has power, reality, and therefore meaning ? Who has not at some time felt the feebleness of his prayer ?

And now comes this word, this prayer of our Lord Jesus Christ, to us : "I do not pray for these only, but also for those who are to believe in me through their word." Jesus spoke these words the day before he was to give his life for all mankind. He was surrounded by his apostles, and it is first of all for them that he prays, for them from whom death is about to remove him, for them to whom will now fall the task of proclaiming the good news of the gospel ; but through them and their ministry he is really thinking of and praying for all the men who will believe in him and constitute his Church : "I do not pray for these only, but also for those who are to believe in me through their word." Further, it is not only the prayer of one hour in Christ's life, in this particularly poignant and solemn hour before his death. This prayer of Christ's, uttered on earth in the moment of his sacrifice, is also the prayer of the victorious and living Christ. He is ascended into heaven, he is sitting on the right hand of the Father, and he intercedes. He is continually in the presence of his Father and unto the end of the world. On the basis

\* A meditation delivered on the Universal Day of Prayer for Students, 1957.

of the sacrifice to which he has consented, he asks : "I do not pray for these only but also for those who are to believe in me through their word." Thus, all who day by day throughout the centuries are built upon the foundation of the apostles and prophets are themselves included in the prayer of their Lord. They are included in this prayer long before they are born, and they are still included long after their earthly life is over.

You hear, my brethren, the extraordinary promise, the luminous good news which these words hold for us. You are, we are, included in the prayer of Jesus Christ. For us also this is true : long before we were called into this life, long before we believed, we were held and sustained by the prayer of the Lord ; and every day that we live, until the end, until the coming of the Kingdom, we are held and supported by him in prayer. We must let this good news reach us, take possession of us, and give us all the consolation and light which are contained in it !

It happens so often, does it not, that as we advance along the way of our life we are strangled by discouragement and weariness. We have, it seems, so many opportunities for this, and our life is so frittered away, so scattered, so torn between multiple claims, multiple activities, multiple interests. This is doubtless particularly true for the modern town-dweller ; but it is, after all, true for every man who lives ; and when we become aware of it we are left with an impression of vanity, of discouraging dissipation of energy. At these moments we wonder where our real life is. And then there is the cruel experience of solitude when that attacks us, or when we let it beset us. There is the fatigue caused by the dramatic tumult of the world and the questions it raises to which we are powerless to reply. There is everlastingly this renewed power of sin which strangles us, but is it not perhaps true that sin already exists, or has its beginning in this fragmentation, this fear, this vanity and this fatigue ? Then we ask ourselves : where is our life, where can we take hold of it, grasp it, without its continually evading us ?

Our life is in the prayer of Jesus Christ. The royal prayer of Jesus seeks this life — ours. Wherever it is, he takes it, carries it, gathers it together, and presents it to God as a life for which he died, which he destines for resurrection, and which he holds till the Last Day. He speaks our name before God, and because he speaks it we are there with him. Because he holds us, we live and can live : for his prayer is decisive and sovereign, and we are based upon this decisiveness and this sovereignty : our life, our true life, is hid with Christ in God, when Christ is seated on the right hand of God.

Christ prays for us that we all may be one. "For those who are to believe in my name, that they all may be one." I do not believe that I am distorting the meaning of the text when I say that it also, and in the first place, concerns the unity of our personal lives. We were thinking a moment ago of that frittering away of our lives which we all experience, our loyalty endlessly divided, claimed by the thoughts, the conceptions, the seductions of the world, the uncertainties and the conflicts which struggle within us. That we may be one, "as thou, Father, art in me, and I in thee", is that not first to find peace and rest, to find the truth, and thus the unity of our being ? Now, where



Christ prays for us, is it not as though he gathered all our life into his sovereign hand, and inserting it into his communion with the Father gave it its purpose and therefore its peace? Oh, I know there is tomorrow, and new difficulties and new claims of all kinds. There will again be all the lateral roads along our route, all the by-paths to attract us. But the prayer of Jesus is there to protect us and to sustain us; it is the last word that can be said on and about our life: it defines the purpose and the end. Our way leads towards this objective, that is to say, that our life held by this prayer moves towards its unity. "That they all may be one" is the direction which comes to us as grace.

And that also means, of course, that in this prayer we are brought together with one another. How could those who are all included in this prayer, and who all find in Jesus their peace, their rest, and their personal unity, who walk in the same way, towards the same purpose, how could they not be together? How could they not walk in step, how could they not help and support each other, when they are together upheld by their Lord? Jesus prays for his Church which is his body. Here again we know all that can be uttered in lamentation about the Church of Christ, her divisions, her weakness, her meanness. But she should not be despised. She should be seen as she is in the prayer of Christ: in her unity, the unity she derives from her glorious Head. She is the body of Christ, the bride of the Lord. She is in his prayer, and because this prayer is power, she is destined to be so eternally. And that is her true reality in which we can believe and in which we can live.

One way alone is forbidden us, the way that would lead us to love and desire the Church for her own sake, to live therein in a closed community. Jesus Christ, our Intercessor, forbids it. He is not only the Head of the Church, he is also the Lord of the world. His prayer is not only as wide as his Church but as wide as the universe; or more exactly, the dimensions of the Church cannot in his view fall short of the dimensions of the universe "so that all may be one, so that the world may know that thou hast sent me". The Church, as she is held in the prayer of the Lord, the Church in her peace and her unity, is there as a call to the world. She is the community of those for whom the prayer of the Lord has already been realized, and she is thus the sign of the total realization which is to come. With her Lord from whom she receives all things, by whose grace she is what she is, she is turned towards the world to wait and welcome it. You must not say: here is a way and a Church and perhaps even a world very far removed from the things we see, which is very difficult to recognize. You must not say this, for where is the true, the living, the victorious reality? In the signs of death which are borne by this world, and by our way, and very often by the Church herself, or in the risen Christ who lives unto ages of ages and who bears our way and the Church and the world in his living prayer? Where is the true and living reality? In the old world which is being done away, or in the new world which is to come and which is already in the midst of us? For this reason we may pray and believe that our prayer is heard, since our prayer is the reflection, the echo, the recognition of the prayer of Christ. It is our joyous assent to this prayer, today, at whatever stage we have reached on our way, in the Church which is his gift to us, and for the expectant world.

# WUS General Assembly

*This is a brief, factual report of the major actions taken by the Annual Assembly of WUS. We plan to publish in the future another article centred on relations between WUS and the Federation.*

**M**ORE than 100 participants from some thirty countries of all continents of the world, seven international university and student organizations, and UNESCO, came together for the 1957 General Assembly of World University Service held at Nijenrode, Netherlands, from July 31 to August 6. The participants included forty-four members of the Assembly, or their proxies, and the others were observers from national branches and international organizations.

## *Long-range perspectives and objectives*

While reviewing the past year's work and planning the Program of Action for 1958, the Assembly also studied the question of long-range objectives for the direction of present endeavours as well as future developments, in the fields of student lodging and living; student health; educational activities, facilities, and equipment; and individual and emergency aid. Special attention was given to the place of the educational process in WUS concerns and activities.

Generally speaking, it was felt that WUS should increase its efforts to contribute more effectively towards the permanent solution of basic problems of university and student welfare. It was recognized that this could be done only through stimulating more effective techniques of self-help, especially in terms of corporate endeavour on the part of all elements of the university community and organized co-operative action by students with the help and guidance of university teachers and administrators. In this con-

*The WUS Health Centre in Delhi, India*





text, it was realized that while some concentration on a few major projects was still justified, these were not always the only or best means of promoting this basic objective. A number of small-scale but genuinely experimental projects at various university centres could gradually stimulate action on an increasingly effective scale.

Two inter-related but distinguishable aspects of the question emerged as a result of various discussions on educational activities: i) studies, workshop seminars or conferences, and training schemes related to improving the material conditions of student life, so desperately in need of this improvement in several countries, particularly in Asia and the Far East, and ii) activities devoted to understanding fundamental intellectual problems of the university and increasing mutual understanding towards promoting the international solidarity of the university community. However, it was emphasized that the very limited financial resources of the central international program should be concentrated mainly on material assistance; important educational activities, it was felt, should be undertaken only within the scope of the current budgetary ratios and with the help of special grants from extra-budgetary sources.

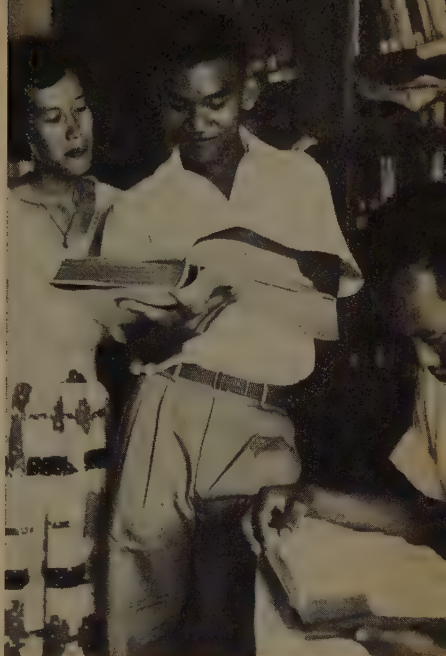
#### *Geographical extension of WUS activities*

Considering the expansion of its work to areas of the world where WUS was not as yet active, the Assembly received and discussed: i) reports on contacts established in Latin American countries, especially through the visit of a student delegation of the International Student Conference, and ii) possibilities of starting work in Eastern Europe and China, "through direct contact with students, university teachers, and their organizations in the countries concerned, in a manner similar to that which WUS employs in the development of its contacts with other regions of the world. During the coming year, the implementation of this policy should include staff visits to as many of the countries concerned as possible."

#### *Major program objectives*

The program of WUS, which involves an expenditure of more than nine million Swiss francs<sup>1</sup>, includes such diverse projects as a prefabricated housing

<sup>1</sup> There are approximately 4.23 Sw. francs in a dollar and twelve in a pound.



*Indonesian students examining books contributed by WUS to the University of Bogor*

unit purchased in Finland for the student community in Tel-Aviv, Israel ; a cooperative student hostel in Beirut, Lebanon ; student tuberculosis wards in Hong Kong, Masan (Korea), and Saigon (Vietnam) ; sponsorship of a round-table conference on "The University Today — its Role and Place in Society" ; supplies, equipment, and assistance for cooperative mimeographing and publishing projects and co-op book shops in Greece, Yugoslavia, Burma, India, Indonesia, Pakistan, Africa, Japan, and Korea ; scholarships and aid for refugee students, and scholarships for African medical students at the University of Witwatersrand.

### *Symposium sessions*

Three sessions were devoted to a discussion of "The University's Role in the Meeting of Orient and Occident". It is hoped that the ideas emerging from the deliberations will stimulate experimental undertakings on the local and national university level. Apart from thus contributing to the major project of UNESCO on "Mutual Appreciation of Eastern and Western Cultural Values", a diverse multiplicity of such projects could also directly aid the WUS program of increasing mutual understanding and developing the utilization of new techniques.

### *Modification of structure and composition of the General Assembly*

In view of the growing number of national WUS branches, the Assembly discussed ways of enlarging and modifying the membership of the Assembly in accordance with this development. A set of guiding principles was adopted, in principle. In addition, the size of the Assembly was increased, *with immediate effect*, from 48 members to 56.

### *Relations with other organizations*

The Assembly welcomed and looked forward to further constructive results of continuing cooperation with other organizations working in the university field. It also expressed particular appreciation of the acceptance by the International Association of University Professors and Lecturers of the invitation to become a sponsoring organization of WUS.

In regard to relations with the International Union of Students, following a long debate to clarify issues, the following resolution was adopted (which precedes the resolutions regarding Eastern European countries and China) :

The General Assembly expresses appreciation for the Secretariat's report on relations between WUS and IUS, and takes note of the fact that there is now no reason to discuss the question of IUS sponsorship of WUS. As this question has been extensively discussed at recent meetings of the General Assembly, it is agreed that it should not be placed on the agenda again, unless the Executive Committee deems it desirable.

September-December

FEDERATION NEWS

No. 4, 1957

Published five times yearly by the World's Student Christian Federation,  
13 rue Calvin, Geneva. Annual subscription : Sw. frs. 2.50 ; 3s. 6d. ; \$1.00.  
Orders may be sent to Federation headquarters or to national SCM offices.





# “WORK MADE US ONE”

THERE were more than a thousand of them, young people in twenty-six countries, from all sorts of backgrounds, doing all sorts of work. They were the 1957 work campers. In the French Cameroons they were frankly stared at, whites working with blacks and no-one being paid ! In Iceland they were met

with reserve, which later turned into a warm-hearted welcome. In an Austrian camp they dug ditches every day, and Roman Catholics as well as Protestants helpfully arrived at the work site regularly with something cool to drink.

In each camp the work was different, the living conditions varied, the experiences were not the same. But underlying it all was a feeling of oneness, a growing realization of what the word “ecumenical” means, and, often, a feeling of penitence over the divisions within the churches that at times prevented campers from joining together around the Communion table.

## *High on a hill*

... in northeastern France stands an old convent which since the French Revolution has belonged to a Protestant family. Recently it was purchased by the Lutheran Church of Alsace, which plans to convert it into a centre

for retreats and lay training. One of this year's first jobs was to tear down an old barn which was beyond repair. In the process of getting down the heavy timbers, one of the campers had his foot pinned beneath a large beam. An X-ray was taken in a nearby village, and when it showed no fracture, it was given to the boy who limped back to the anxiously waiting camp. It was immediately nailed to the middle cross bar of the window in the camp kitchen where the sun shining through every morning made the bony structure outstandingly clear. Before long, the X-ray had a deeper meaning, for the camp maintained that it was a picture of the ecumenical movement. The toe bones lead to the metatarsal bones, which all seemed to come together at the ankle bone — symbolically picturing the movement of the churches towards a closer unity today.

### *For the second year*

... an ecumenical work camp was held at a summer camp owned by the YMCA on the outskirts of Essen. There were two projects — digging ditches and laying water and drainage lines, and building an outdoor worship centre. The cross for the centre was built in the main camp, of two heavy timbers from which the bark had been shaved. Its main shaft was nearly thirty feet long. On the evening that it was to be erected, the campers gathered around where it was lying at the foot of the hill. The leader suggested that one person from each country should help carry it to the top. So ten young people, from Greece, England, Germany, Canada, United States, Finland, Switzerland, Denmark, Holland, and France, shouldered the cross and slowly began to bear it up the hill. The rest of the campers followed. First one voice, then two, three, and the whole camp was singing the Negro spiritual, "Were you there when they crucified my Lord?".

### *In a picturesque winding valley*

... of northern Norway there is a small farm tucked away into the side of a tree-covered mountain, overlooking a brilliant river which carries the melted snow from the mountain heights. The farm, which consists of little arable soil, a good barn, and a not so good house, has been purchased by the Disciples' Circle, a group of pastors and laymen mostly from the Free Churches in Norway. Plans call for repairing the buildings so the place can be used as a retreat centre by both the Free Church group and the Norwegian State Church. This year youths from eight countries and ten confessional backgrounds came to help repair the building.

The climax of the camp was the service of Holy Communion, celebrated on the last Sunday morning. One corner of the barn had been walled off by the campers to serve as a small chapel. There were rough benches encircling the wall. At one end a small table, covered with a white cloth, held two



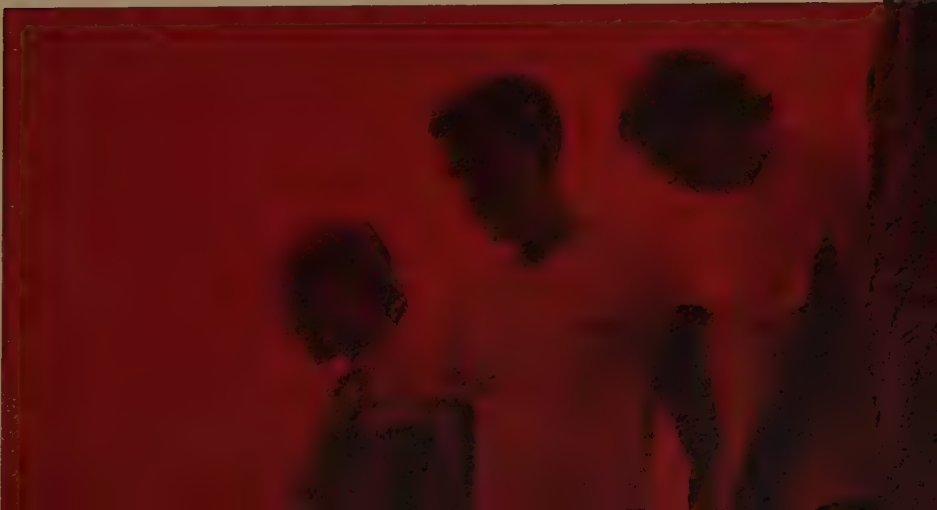
candles, the bread plate and the Communion cup. The preparatory liturgy was read according to the custom of the Lutheran Church, with its traditional words and prayers. But the elements were distributed by a pastor of the Mission Covenant Church of Norway, with the simple affirmations: "This is the body of Jesus", "This is the blood of Jesus".

"As the Communion service came to a close", a camper wrote, "and we opened our eyes after the prayer of thanksgiving, the room was changed. For during the prayer the sun had come out that morning in Norway, and through the side cracks between the shrunken boards of that old barn came long parallel streaks of light across the floor. New light had entered and transformed."

### *A laboratory experiment*

... in the realm of unity was conducted by a group of nineteen Protestant and Orthodox young people who worked together for five weeks this summer at a Russian Orthodox camp and retreat centre at Accord, New York. There were campers from Japan, Korea, Indonesia, Sierra Leone, Switzerland, Canada, and the United States. Some of the Russian Orthodox were originally from Estonia, Greece, Russia, and France.

As the campers themselves expressed it, the meaning of work, "of menial tasks and physical labour", was developed through worship, Bible study, discussion on the Christian faith, national and denominational backgrounds, and contacts with local churches. "The whole of life has been given significance." And like the "whole of life", the camp reflected tensions, strains, disagreements, as a group of widely different people learned to live, work, and worship together.



### *A church was built.*

... by twenty-four boys and six girls between sixteen and twenty-one years of age during a week-long camp in the Batak country of Indonesia. When they arrived at Biru-Biru, many of the 1,000 villagers scoffed at the idea that they could put up a church in a week. The design was done by one of the campers, a nineteen-year-old technical school graduate. The site was on a hill, with paddy fields and coconut palms on one side, and a chain of mountains on the other. The workers constructed the walls of wood and bamboo, and a thatch of coconut leaves made the roof. The floor was pounded earth. The campers either gathered the building materials or raised the funds to buy what was needed.

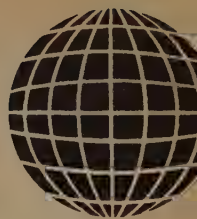
One of the leaders wrote: "These youths were having such fun and so enjoying their fellowship, they never seemed to get tired. The work progressed so rapidly that considerable time could be spent completing the tower, which made a pretty sight indeed. The campers worked until eight o'clock on the closing day, finished the doors and windows, and then conducted the final worship service that evening in the completed church. On the following morning, Sunday, three hundred Christians came to see the dedication of the church, and twenty-five new members were baptized."

### *In South Africa*

... at the Wilgespruit Fellowship Centre in Roodepoort, campers laid a pipeline, planted 100 fruit trees, and built fences. But the most valuable part of the experience for the interracial group was "above all in the fact that there is a possibility of witnessing and experiencing the power of Jesus Christ as the master of this nearly insolvable race question. We had a chance to realize the right proportion of things as given to us in the gospel, putting racial, denominational, and political affairs down to the adequate level."

### *And so the summer went*

... "At first the villagers were sceptical. Work made us one. It put us on equal terms." ... "The two Anglicans did not take part in the Communion service, staying in their pews praying. This caused a considerable stir and led to the most fruitful discussions on the sacraments so that the final result left nothing to be desired." ... "At the camp's end, the wander-bug bit most of us and we are prolonging our stay abroad to visit new friends, not only for the sake of travel, but out of a general interest in meeting young Christians of different traditions." ... "Especially in our final dedication service all of us felt that we had been led into a real and effectual encounter. I am certain that these services contributed to the decision of two campers who said that they were ready to accept Jesus Christ as their Lord and Saviour. I am equally convinced that the encounters at these services will be the aspect of the camp which will remain most vivid in the memories of most of the campers."



## EXERCISE UNITY

It is the declared aim of the Student Christian Movement to seek among other things the unity of the Church, and this must include seeking it by prayer. In Britain, many members of the Movement take some care to keep the Week of Prayer for Christian Unity in January. But we have not been able to avoid the distinct and uneasy conviction that the ecumenical movement is not lifted up to God as it should be by widespread, regular, and sensitive prayer.

In particular the Committee of the Theological Colleges Department of the British Movement had this concern very much at heart, and resolved to do what it could to encourage students (theological and others) to take more seriously the duty of praying for unity. As a start we planned a special event to take place in London during the summer of 1957. We called it Exercise Unity.

The key idea of Exercise Unity was that we should visit a number of churches of different denominations in Central London, and invite the minister of each to speak to us about its architecture, history, and present-day work. In this way we hoped we would get a better understanding of the different denominations by seeing them "in depth" in one of their local manifestations. In each church we also spent some time in corporate and private prayer—prayer that we trust was both enriched and purified by the new knowledge we had gained.

The Exercise lasted three days, and on the last day we were very fortunate to have our thoughts led in prayer and discussion by Canon E.W. Southcott,

the well-known Vicar of the parish of Halton in Leeds. Canon Southcott is a notable ecumenical and missionary figure, and his eloquence helped many to see the deep *spiritual* significance of the movement towards unity. We feel we have been led to say with conviction that whatever may have been the case in previous ages, there can be no sanctification for Christians today unless they respond positively to the ecumenical movement as an act of obedience to Jesus Christ.

We hope that this experiment, which was pioneered in London, will produce successors of a similar nature in other university centres in the British Isles.

## INDIA

The General Committee of the Student Christian Movement of India, which met at Alwaye, Kerala, from May 24 to June 7, 1957, passed unanimously the following resolution:

"The General Committee of the Student Christian Movement of India expresses its grave concern over the continued experiments and production of mass destructive bombs such as hydrogen and atom bombs.

"While we appeal to the nations concerned to refrain from further experiments and production of such bombs, we request the member Movements within the World's Student Christian Federation to strive towards creating public opinion to ban all such mass destructive weapons."

They requested the General Secretary to circulate the resolution to all the national SCMs through the WSCF,



and at the same time to draw the attention of the SCMs in Britain, the United States, France, Germany, and Australia to the resolution and to seek replies.

## UNITED STATES

One of the highlights of this year's Ashram of the Lutheran Student Association of America was a round-table discussion in which nine students from countries around the world — Brazil, Australia, India, Japan, South Africa, East Germany, West Germany, United States — talked about "Our Disunited World". The round-table became more than a talk *about* this disunited world, however, for in its frankness and spontaneity it was a living illustration of the theme. Problems of disarmament, nuclear tests, race questions, the question of "neutrality", immigration laws, all touched the various participants, and there was no lack of disagreement and tension among them. Additional questions about disunity in the Church were inevitable. Difficult questions about missions in our day were aired. Race problems within the Church were pointed to as evidence of the slowness of Christians to live according to their profession.

Someone criticized the round-table participants for being more nationalistic than Christian in their discussion of the issues of the day. If this was true, it

was because we are not yet very articulate, any of us, about seeing our own nation's problems in the light of the Gospel. The painful reality of discovering this may be exactly what each of us needs to begin the difficult job of thinking together about how our faith penetrates, judges, and redeems the life of our countries and our world.

The Ashram took place on the campus of Saint Olaf College in August. Eighty students from many countries around the world, several of whom had participated in the Lutheran World Federation Assembly in Minneapolis, were present, together with five hundred American students.

ALICE OTTERNESS.

## GERMANY

*A letter from Professor Edmund Schlink.*

The Ecumenical House is a new foundation of the University of Heidelberg, the first specifically ecumenical student residence in Germany. An integral part of the Ecumenical Institute of the university, it stands to benefit directly from the scholarly work carried on by the Institute and provides a setting where this scholarly activity can be translated into practice. We accept such students and teachers engaged in study in Heidelberg into the Ecumenical House as are

*Alice Otterness (centre) and students from the United States, Brazil, Australia, India, Ja*



vitaly concerned with an ecumenical contact with members of churches other than their own and are, accordingly, eager to take part in the common life of the House.

Since the opening of the Ecumenical House last fall, an active program has developed focussing, morning and evening, in the chapel of the House, where worship is conducted according to the orders of the various churches represented. One evening in the week all residents gather for an address and ensuing discussion, preceded by a common meal. In addition to that, discussion groups dealing with a wide variety of subjects have come into being during each semester. Through this means, the goal of the discussion group, as well as the contributions of the various participants, can become especially fruitful for each individual taking part—and it is this personal exchange, in which members of various churches and nations can learn to engage in give and take, and thus learn to know and understand each other, which is our vital concern. For that reason, one of the important features of the life of the House is the unorganized fellowship of its residents, who here have time and opportunity for such mutual contact.

Setting and facilities of the Ecumenical House are as attractive as can be imagined. The brand new building is located beneath Heidelberg Castle and set in a lovely garden. Ten minutes walk takes

one to the university. Within the building there are modern and well-equipped single and double rooms with hot and cold running water. Shower and bath are available, as well as a kitchenette for the use of all residents. In addition, there is a breakfast room large enough for the entire group, a lounge where musical talent can find an outlet, and a generously proportioned ping pong room.

Financial charges are very moderate by comparison with prevailing student rooming costs. Monthly rent for a single room is DM 35.—; for a double room, DM 25.— per occupant. In addition, there are carefully pro-rated charges for heat, electricity, and breakfast, which is provided for all residents.

The selection of residents of the Ecumenical House is made with special care. We are interested in admitting, each semester, representatives of all the various churches, nations and races, insofar as that is possible. At the same time, the individuals admitted should be in a position to keep the life and activities in the House, both from a human and a scholarly standpoint, on a high level. For this reason, I turn to you with the plea that you use your good offices to help us secure the proper residents for our House... For the coming Winter Semester (which begins November 1, and for which rooms in the Ecumenical House will be available October 1) there are a number of vacancies, since

*den, South Africa, and Eastern and Western Germany discuss "Our Disunited World"*



the majority of present residents are studying in Heidelberg on one-year scholarships. We are, therefore, crucially interested—especially in these first years of inner development—in attracting as many students as possible who possess the ability, the personal qualities, and the right motivation for a contribution to the development of a fine tradition in our Ecumenical House.

\* \* \*

A student seminar was held August 6-16 at the International Centre, Castle Mainau, under the joint auspices of the International Centre and the World's Student Christian Federation, on the theme "Freedom—a right and an obligation".

This theme was dealt with in a series of papers on:

- freedom in science,
- freedom and personal ethics,
- freedom and political responsibility in our time,
- freedom and the Church,
- freedom and culture.

About sixty students participated, mostly from Europe and the United States.

## NEW ZEALAND

*Greetings to SCMLers in other countries from our NZSCM Officers Conference.*

This year we did not hold a Dominion SCM Conference but united in an Ecumenical Youth Conference organized by the National Council of Churches. Our conference theme, "Christ United", was indeed a challenging one to this group of Christians, so divided by tradition. This conference was an important step in our working towards organic unity of our churches, firstly in the very fact that it was held at all, with representatives from all member churches of the National Council of Churches. Secondly, conference challenged our divisions. Instead of challenging one another we found ourselves together facing Christ's reconciling purpose. Thirdly, for many people conference provided an ecumenical experience for the first time.

Many came with only the vaguest knowledge of what the ecumenical movement meant, and returned home fired with the inspiration of this encounter.

We in SCM are fortunate in our knowledge of the ecumenical movement at such close quarters, forming such an important part of our lives. We feel, too, how important is our link with WSCF. Being such a small, isolated country, it is a great encouragement to know that we have a truly personal link with students all over the world. God grant that we may all come to know the great reconciling power of Christ, and rise above our divisions to unity in Him. May his guidance and grace be with you throughout this year.

## SCANDINAVIA

A leadership training conference for Denmark, Norway, Sweden, and Finland was held August 23-30, at Sigtuna Foundation in Sweden. About forty students and student leaders attended the conference. T. V. Philip of the WSCF staff and Frank Glendenning, WSCF Schools' Adviser, were also present.

Apart from lectures on various SCM concerns, the conference discussed plans for the program of the Movements concerned for the next year. Special mention must be made of the attention given to such questions as work in schools, university teachers' groups, work of the student pastors, and the WSCF project on "The Life and Mission of the Church". The conference showed great interest in this project and decided to carry on a study of the subject at local, national, and regional levels, and to prepare and challenge students for fuller participation in the total life and mission of the Church. It was also decided to appoint a secretary, with the cooperation of the churches and mission boards in this area, to coordinate the work of these national Movements in this field.

The next conference of the Scandinavian Movements will be held in Denmark in the summer of 1958.



# PRAY ONE FOR ANOTHER

Let us pray for the churches and SCMs in Asia.

Let us pray for the whole Asian SCM which is seeking unity in Christ through the WSCF, and yet is suffering from the feeling of loneliness and separation and of being a weak minority, surrounded by all kinds of hostile ideologies and beliefs. May God sustain and strengthen these Movements and their members that they may become true witness of Christ to their people.

Let us pray for the individual students and leaders of SCMs, particularly for those who find it difficult to understand what it means to be a member of their particular local church.

May the Holy Spirit lead them to understand fully that faith in Christ means partaking in the life of the church to which they belong, and that this is the place for their faith to be strengthened and nourished.

Let us pray for all churches in Asia, which depend so much on their student members and yet have not been able to provide them with strong leadership.

May God enlighten the leaders of the churches that they may understand the significance and meaning of the SCM in the total life and mission of the Church, and may share responsibility with SCM members.

Let us pray for missionaries engaged primarily in student work.

May God bestow on them wisdom, comfort, and power that they may shoulder their responsibility with conviction and humility in the midst of all kinds of suspicion and difficulties.

Let us pray for the following programs and projects of Asian SCMs that they may become true tools of the Lord for the manifestation of his love and that they may serve to strengthen the life and mission of the churches throughout Asia: Work Camp at the SCM leprosy project at Pammal, India, December 7-22.

Advent conference in Makassar, East Indonesia, on the theme "Rejoice in Hope". This conference is not only for the members of the SCM there, but also for SCMs returning to their homes there for the Christmas vacation.

WSCF consultation at Madras to plan the WSCF conference in Asia on "The Life and Mission of the Church" to be held in December 1958. Pray that the meeting be richly blessed in the service of Christ's Kingdom.

National planning conference of the Philippine SCM.

Student Advisers' Conference at Madras under the theme "Caring for Students" with about fifty delegates mainly from India, Pakistan, and Ceylon.

Triennial Conference of the SCMs of India, Pakistan, and Ceylon on the theme "Reconstruction", December 24-January 1.

Let us pray for T.V. Philip, WSCF secretary, who in November and December will be visiting churches and student groups in the Middle East and Africa.

May God be with him always and make his visit an evidence of Christian joy and responsibility, as he travels in Lebanon, Syria, Ethiopia, Egypt, and the Sudan.



# S T A F F

*Elisabeth Adler*, who was invited to join the staff in September 1957, now hopes she may be able to come to Geneva during the first half of 1958. In order to fill the vacancy, the Officers decided that Ken Shiozaki, who was to come on the staff in the later part of 1958, should be invited to start one year earlier. The Japanese SCM authorized him to do so, and he and his wife are now in Geneva.

*Mauricio Lopez* has been in Mendoza, Argentina, during recent months with the exception of a brief visit to Montevideo to attend a World Council of Churches' meeting on "The Common Christian Responsibility towards Areas of Rapid Social Change". He has just begun a tour of Chile, Peru, Ecuador, Bolivia, Paraguay, Uruguay, and Argentina in preparation for two leadership training courses to be held in January and February in Peru and Argentina.

*T.V. Philip*, after taking part in the theological students' conference at Bossey and the YMCA-Federation student conference at Mainau, Germany, attended the World Council meeting of the YMCA, also in Germany, and visited the Scandinavian countries, participating in a leadership training course in Sigtuna, Sweden.

*Ed. Dirks* represented the Federation at the various meetings of the World Council of Churches at Yale University, New Haven, U.S.A. during July and August.

*Frank Glendenning*, newly appointed part-time schools secretary of the Federation, also attended the conference at Mainau and the leadership training course at Sigtuna, and visited schools Movements in Scandinavia.

*Valdo Gulland*, after the theological students' conference in Bossey, took part in a conference in Agape, Italy, organized by the Italian SCM. A second son, Yves, was born to Valdo and Micheline on July 11.

*Philippe Muury* participated in the WUS Assembly in the Netherlands and met with leaders of the Dutch SCM. He also took part in conversations with the staff of COSEC.

# n e w s

the  
life  
and  
mission  
of  
the  
church



This special issue of *Federation News* is to introduce to you a new program of study and teaching on "The Life and Mission of the Church" which is being undertaken by the World's Student Christian Federation and its member Student Christian Movements.

You will find in it articles giving the background of the project, and describing its content and the major issues to be considered, a Bible study outline on the subject, and a suggested bibliography.

We ask for your support and cooperation, and more especially for your prayers, as we undertake this program.

The Officers of the WSCF.

# The Life and Mission of the Church

## ORIGIN AND PURPOSE OF THE PROGRAM

EVER since that moment when God tore Abraham up by the roots in the centre of a great civilization and sent him wandering across the face of the earth so that in him and his descendants all the nations of the world might be blessed, God's people has been a missionary people. Ever since Jesus Christ came to earth to share our misery, called together his first disciples and sent them forth to preach and heal, the Church has been a missionary community. It is the Body of Christ, called to be crucified with Christ in the world, so that men may have life, and God's Lordship may be manifest in every area. It is therefore not surprising that when the Church has taken this mission most seriously, it has lived its finest hours.

Moreover, when groups of Christians live on the missionary frontier, they often become the means of renewal of the whole Church. Paul and Barnabas went to Antioch and from there they thrust into the Gentile world ; then they went back to the Mother Church and saved it from becoming just one more Jewish sect. In modern times the missionary movement has been the source of many ventures bringing new life to the Church, and has led to the formation of Christian communities in Asia, Africa, and Latin America which are now stimulating the older churches to serious re-examination of many aspects of their life. And it is on the new frontiers of mission in our time that things are happening which may eventually lead to great transformations in the Church.

Whether or not the Christian Church in any particular generation is to live on this missionary frontier depends, in no small degree, upon Christian students and student movements. The student generation should constitute that group in the Church which sees most clearly the needs of a new day, becomes most concerned about them and most involved in mission. It is

among students that there should exist the greatest sensitivity to the failures and inadequacies of the Church and the most ardent desire for renewal. When this concern for mission arises, Student Christian Movements have a unique opportunity for study and experimentation. They are within the life of the Church, yet at the same time they possess a degree of freedom, both intellectually and organizationally, which allows them to venture out into new frontiers and explore them as perhaps no other group in the Church is free to do.

The Federation was born in an outburst of missionary concern among students. Its first constitution defined the Federation's purpose as a missionary one: "To enlist students in the work of extending the Kingdom of God throughout the whole world." The present constitution makes the same affirmation in broader terms. There has existed a close relationship between the Student Volunteer Movement and the Federation, and from time to time the mission of the Church has absorbed the attention and study of the Federation.

It has been evident, however, in recent decades, that something was lacking at this point. One aspect of this was the decrease of interest in foreign missions and in the recruitment of students for foreign mission service. More serious was the lack of intense concern on the part of student groups for the mission of the SCM towards fellow students, in the university and in the world at large.

There were good reasons to justify what had happened. The theological weakness of the early decades of the present century and the weakening, in some quarters, of the type of spiritual vitality which was present in the early days of the Movement, were of decisive importance. But one of the major reasons was certainly the fact that, as a recent staff paper states, "the world, the Church, and the mission of the Church to the world have changed, and no serious efforts have been made to understand what forms the life and the mission of the Church must assume under these new conditions". It is not surprising that some conservative student groups took refuge in the passionate reaffirmation of the patterns of the past, as if nothing had changed, while in our Movements a sense of confusion which cut the nerve of dynamic action seemed often to be more evident.

In recent years certain things have happened which have changed this whole situation. The importance which the Federation has given to Bible study, the rediscovery of the relevance of theology and of the new possibilities which the theological renewal of our time are opening up, and the growing desire, evident in many parts, for more vital spiritual life: all these factors have contributed to the development of a new sensitivity to the mission of the Church, and have laid the foundation upon which these questions can be seriously faced.





At the same time, in the Federation and in some national Movements as well, numerous events were contributing to a clearer understanding of the world, the Church, and the mission in our day. Perhaps the most significant single factor was the Student Volunteer Movement Quadrennial, held in Athens, Ohio, in December 1955. Those who planned the conference attempted to give expression to the realities of the new day in the mission of the Church by inviting a very large number of students from other countries, and by focussing the attention of all who participated on the social revolution and the meaning

of reconciliation in the modern world. During the conference several things seemed to become clearer for a rather large number of participants :

1. Some came to a clearer understanding of what the Gospel is all about and of its relevance to the modern world. As the missionary imperative was rediscovered, it also became clearer that mission means involvement precisely in the major problems of the world in which we live.

2. Some students saw for the first time that any Christian church, in any part of the world, is surrounded by missionary frontiers, and that every Christian who lives in the world is in a missionary situation.

3. The participation of such a large group of foreign students not only contributed to a clearer understanding of the first two points, but also made the urgency of the *world* mission of the Church much more real. It was a visible demonstration of the fact that, in this world mission, Christians of all nations are involved together, and each has his contribution to make to the fulfilment of the mission in a particular local area and in the wider world.

Many of the leaders were convinced that here new forces were beginning to stir which would make their impact felt later on. New forces were stirring, but they could not express themselves in the patterns of the past. How much more complicated is our situation today ! The missionary base is no longer just one part of the world. Students everywhere belong to churches, each of which serves as a base for missionary penetration into the world. If greater missionary concern is to develop today, it must arise spontaneously in each of these countries. In this sense, it is very significant that with all the new interest which arose at Athens, it did not give birth to any new missionary movement nor lead to the formation of an Athens Fellowship. If what happened at Athens was to develop in accord with the present situation of the Church in the world, then only in the framework of the World's Student Christian Federation could it continue relevantly.

Moreover, the complexity of the present situation makes it extremely important that we avoid getting caught up in a crusade. No mere emotional appeal for commitment to missionary service will suffice today. We must begin with study, very serious study indeed, if we are to discover the pathway of obedience for our time. We must make the effort to understand what the modern world means for our mission : we must see clearly the major problems we face and work at them, combining the most intense concern for mission with the most profound study of these questions.

Here again something extraordinary happened. The leaders of the Federation, especially its Chairman, D. T. Niles, had been thinking of a major study program on missionary and ecumenical questions. During the General Committee meeting at Tutzing in the summer of 1956, conversations on this problem often continued long into the night : should the Federation give priority to a series of conferences on the mission of the Church or should

it concentrate its attention on this study program? To do both would be impossible. Yet in the closing days of the General Committee, it suddenly became clear that these two emphases could be combined in one major study program of the Church's mission. This is what has happened, and many of us feel certain that it promises to become one of the most significant events in the history of the Federation.

Whether it becomes this in fact will depend, in no small degree, upon the emphasis which we give, in our national Movements, to *serious study* and to *involvement in mission* during the next five years. If we discover how to combine these two elements, we may take steps towards the renewal of the whole life of our Movements and of the Federation. For too many years it has appeared to some people that in student work there existed two alternatives. One was offered by the Federation and its member groups, which often revealed very great interest in, and understanding of, the world in which the Church must live and fulfil its mission, but too little passion for that mission either in the university or the world. The other was provided by conservative groups, whose members possessed very great passion for mission, but expressed it in the patterns of the past, as if nothing had changed either in the world of our time or in our understanding of the nature of our mission.

This is a false alternative and must be transcended. To the degree that we take our emphasis on the Church's mission seriously, we will be prepared to state the question as it must be stated: that is, as a choice between concern for mission which expresses itself in blind adherence to the patterns of the past, or an equally intense concern which may still be groping for more concrete expression, but which is struggling to see what God is up to in our time and to respond to it creatively. We will also be forced to think much more seriously about the nature of our student work, the mission of the student Movement in the university and the world, and the patterns which will best express what we are and are attempting to do.

It is possible that this emphasis will have far-reaching consequences, not only for the Federation but also for the mother churches and the Church at large. As for the mother churches, this study should not only lead to new commitment to the world mission on the part of students, but also to a study of precisely those problems which are the major concern in their churches today. For any church which realizes that its primary contribution to the world mission is no longer that of merely sending hundreds of missionaries to the four corners of the world, but rather that of working together with other churches — trying to understand more clearly how to fulfil their missionary responsibility today, helping them to secure the necessary personnel and funds, and also reflecting the voices and experience of these other churches through which it may itself be renewed — here is the type of venture which



reaches the heart of the problem, and lays the foundation upon which new expressions of this mission may later develop. If this should happen, we shall have here the modern equivalent of the early Student Volunteer Movement, but on a scale which was never possible before. As for the Church itself, few things could be more important for its life at this juncture of history than a study which perhaps no other organization is able to undertake with such freedom or in such a comprehensive and existential way.

This brings us to our final point. Assuming that student Movements around the world and local student groups are going to participate seriously in this study, one question remains: how will we carry on the study, *academically* or *existentially*? By this we do not mean that we should simply concern ourselves with experiments on practical questions. Quite the contrary. The major problems we face in this field are decidedly theological: What is the nature of the Church's mission? What is the biblical motivation for mission? What are the major facts in today's world that affect the carrying out of this mission? And so forth. These are the questions which must be answered — *existentially*. We study such problems as Christians *called to mission*, as students living on one of the major frontiers of the Church's mission. This means intellectual study in the context of involvement. The insights we need for our mission today will not come by academic discussion in the tranquillity of a student group isolated from the university and the world, but by profound study carried on by those who are on the road, who are completely involved in mission.

We wish to point out here a few ways in which this study can go forward in the context of involvement of which we have spoken. We speak out of the experience of some of our member Movements in which groups of leaders have been working at several rather interesting experiments along this line during the last few years.

1. The most important opportunity which we have is in the university. Here we are called to be witnesses to Jesus Christ on one of the most difficult frontiers of our time. What are we doing about it? To what degree is our student group a witnessing community in the heart of the university community? To what extent are the program, organization, and activities of our local student group orientated around this goal? If we are failing at this point, what changes must be made in the structure and patterns of life in our student Movement? If we find an answer to this question, we will also see more clearly why the Christian Church so often fails to fulfil its mission. And if we discover how to become a truly witnessing community in the university, and in the totality of the life of the university, we may then also have a better understanding of the direction in which the Church should go to find an answer to this question.

The study of this problem sometimes leads to a complete reorganization of our student work program among university and secondary students. In some places we are no longer thinking in terms of centres or groups outside the university, but rather of establishing, in every professional school, a witnessing community with a pattern of life which will challenge every student who comes in contact with it to rethink his purpose in the university as a Christian, and provide opportunities for him to give concrete expression to this sense of mission both in direct evangelism and in witness in every area of the university's life and in society as well.

2. We have talked a great deal about the new day in missions in which the base of mission is no longer any particular country but every Christian community anywhere in the world. We have also come to see that participation in mission means real partnership of people from different countries and churches on a specific frontier. But such ideas must be put to the test and find concrete expression. Here we have an opportunity to do this. What is our SCM doing now at this point? To what extent do we take the foreign students into our Movements as representatives of other churches sent by God to co-operate with us in the world mission? To what extent do we have ecumenical partnership on the staff of each national Movement? Is it possible to go beyond ecumenical work camps to ecumenical student teams involved in ventures in mission both during the vacation periods and over longer periods of time? Here again the SCM can study such questions as it becomes involved in efforts to answer them.

3. We feel certain that the mission of the Church today demands new patterns of missionary service. Can our Movements experiment in finding such patterns by exploring new areas? If the younger churches are today the base of mission, what can we do as student Movements to awaken in this generation of Christian students the same type of commitment to mission that the Student Volunteer Movement achieved in the past? Obviously, if we expect to go beyond academic study on these matters, our national Movements must become involved in experiments which will provide the context in which this can be worked on.

4. One of our most important and perplexing problems is that of how to communicate the Gospel to the secular mind of today and to the enthusiastic defenders of the old and new religions of our time. Here again we will accomplish very little by mere academic discussion of communication. As student groups in the university we have one of the most outstanding opportunities to be found anywhere for direct encounter with all these groups. In such encounter, with atheists, communists, adherents of the older religions, and so forth, we can study the problem of communication in the context of involvement. The more we do this, the more we can expect something to happen to us and to our student Movements.

# The Life and Mission of the Church

A PROGRAM OF STUDY AND TEACHING — 1958-1963

## *The purpose of the World's Student Christian Federation*

In all its work among students and teachers the aims of the Federation are to call them to discipleship within the life and mission of the Church, to help them to share responsibly in the worship and witness of the Church, and to go into all the world as messengers of God's kingdom and to enable them to work for the manifestation of the unity of the Church.

The General Committee of the Federation in 1956 recognized the widespread disquiet in the Federation with respect to its responsibility for calling students to active service within the mission of the Church throughout the world. Student Christian Movement members in all parts of the world have not rendered a fully effective service to the Church at this point. "We therefore decided that the Federation should undertake to bring alive to students *the mission of Christ throughout the world* as a major part of its program. Certainly this can be done only through the action of the Holy Spirit and renewed personal commitment in faith, hope, and love. But, as part of our obedience, we think that our program for the coming years should aim at providing special opportunities for *fresh understanding of the Church's mission and commitment to it*. We are convinced that the Federation cannot fulfil its responsibility in this realm except by a long-range program of systematic teaching, study, and meetings as well as prayer ; also in fulfilling this responsibility among students and young leaders of the churches the Federation



must do so in full co-operation with, and with the full support of, the churches, missionary societies, and other Christian bodies."

### *Need for the program*

"In this generation a series of questions has arisen in the life of the Church which often prevents students from understanding or taking an active part in the Church's mission." These questions issue from two main sources :

1. Within the churches far-reaching changes have begun to take place which affect the life, thought, and relationships of these churches, and yet a chasm exists between thinking about the Church and the actual life of the churches. Some of these changes are to be seen in the many different forms of renewal within the life of various churches ; others have been brought to a focus through the ecumenical movement ; still others are evident in the tranformation now taking place in relationships between older and younger churches.

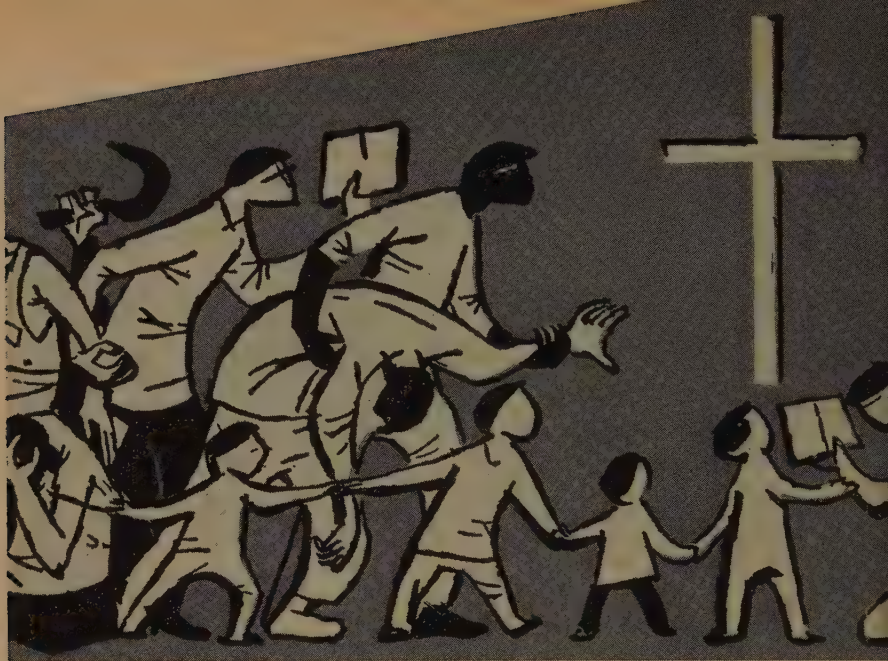
Among the most serious of these changes the following are to be noted :

- a) The emerging theological consensus about the mission of the Church.
- b) The demand for a more adequate expression of the wholeness of the Church.
- c) The revival of biblical theology.
- d) The rediscovery of the importance of church history and of confessional heritages.
- e) The maturing responsibility of younger churches.
- f) The new understanding of the wholeness of Christ's ministry through his Church, and of the essential place and function of the ministry of the laity.

2. The entire world is undergoing revolutionary changes in this generation, the extent of which defies description. Nevertheless among the most obvious evidences of this world-wide upheaval there may be noted :

- a) The emergence of new nations and the last stages of colonialism.
- b) The renaissance of ancient religions.
- c) The unparalleled advances of science, including the development of atomic power.
- d) The transformation of agricultural into industrial society, with all the social, economic, and political structural transformations involved.
- e) The struggle between communism and western powers, and within the respective orbits of power, and the continuing threat of war.

In the midst of fundamental changes taking place both within the Church and in the world, the problems we face in the university are substantially the same as those the Church as a whole faces in the world. The Federation, like the Church, is in danger of being concerned with itself rather than with the life of the world. One of our serious weaknesses in recent years has been that of thinking of our specific task in the university apart from the total task of the Church in the world.



By attempting to deal with the chasm between thinking about the Church and the actual life of the churches, the Federation is trying to meet a need which for the churches is of crucial importance, and which represents for students the major obstacle to understanding and commitment in the life and mission of the Church.

#### *Purpose of the program*

In order to bridge the chasm between ecumenical thinking about the mission of the Church and the actual life of the churches, the program on the life and mission of the Church adopted by the Federation aims :

1. To rethink the responsibility of the Church in the present world situation on the basis of the biblical revelation and of the lessons of the Church's history.
2. To recover and communicate to this student generation a new and more adequate understanding of the basic motivation for the mission of the Church and commitment to it ; to analyze and understand the new methods and new structures of the Church required by radical changes in the world.
3. To train students and young leaders for the new tasks in the mission of the Church today.
4. To help them to find their place of service within the total life and mission of the Church.

### *Nature of the program*

The program is built around a series of international teaching conferences.

1. The key event is a major world teaching conference to be held in Great Britain in 1960. It will aim at focussing the results of all preparatory studies, at bringing together some of the best experts on different aspects of the mission of the Church, at giving thus an initial shock which seems necessary to awaken us from our apathy and traditionalism, and at providing the theological and practical knowledge without which no one can understand or enter into effective service. This conference will also aim at training carefully selected students or youth leaders of the present student generation for Church and missionary service and for serving as a nucleus in subsequent conferences.

2. Part of the preparation for this world teaching conference will be a pilot conference to be held in Asia at the end of 1958. Asia was selected for this purpose in view of the acuteness of missionary problems on that continent which reflects the predicament of the Church throughout the world.

3. The program would not be practicable without the world teaching conference, but this large conference will be relatively fruitless apart from its function as preparation for regional teaching conferences to be held in 1961, 1962, and 1963, one in Africa, two in Asia, two in Latin America, two in Europe, one in the Middle East, and several in North America.

The purpose of these regional conferences is to challenge and train a large number not only of students but of other Christian youth as well. They will make use of the results of the 1960 world teaching conference in a new presentation of the life and mission of the Church in the world. They will also give special attention to the life and mission of the Church in their particular region, helping participants to work out specific ways in which they can most effectively take their share in it.

These conferences constitute the backbone of the whole program. However, if they are to be fruitful, a careful preparatory process of thought and study is required at national and even local levels. The Federation will produce a number of preparatory documents which will include papers giving in condensed form the facts essential to understanding the difficulties and possibilities of the Church's mission today, and study outlines which can be used not only by participants in the various international meetings but also by Student Christian Movements and other Christian groups which can in this way co-operate in the total effort. Moreover, all of the nearly sixty national affiliates of the WSCF will elaborate their own national programs of participation in the total emphasis.

### *Finances of the program*

It is obvious that such a large project calls for considerable expenditure, so considerable indeed that it would not have been launched, had we not been sure of its crucial importance. Preparatory work will be costly since it requires the services of a full-time secretary, several preparatory consulta-



tions and many publications. The various conferences cannot be self-supporting : bringing the leaders is already costly. Above all, Student Christian Movements in many parts of the world will be unable to cover from their own resources the costs of travel of their delegates to the various meetings, especially the 1960 world conference, and partial travel grants will be required especially for Asia, Africa, Latin America, and the Middle East. The size of these travel grants will be determined by the resources which may realistically be expected from each country ; if such travel grants were not provided, the program would run into the danger of being essentially western, while one of the main concerns should be to look at the totality of the mission of the Church in a really universal environment. To cover these expenditures the Federation will need the support of churches, missionary societies, and other Christian institutions. It will also approach private foundations, but only after Christian sources available have been evaluated.

### *The responsibility of the Federation and the support of the Church*

When undertaking a project of this importance the Federation, even apart from any financial consideration, cannot act alone. It was with some hesitation that we accepted this program as our own responsibility. We would not have done so without the encouragement and support of a number of Christian leaders who emphasized that the Federation was in a better position than any other Christian agency to assume such a responsibility, and that students were still called to play a role of key importance in the mission of the Church and in the radical renewal of which it is in need. The Federation therefore calls not only for the financial support but also for the interest and prayers of the whole Church throughout the world. Without them our effort would be doomed. We are conscious in undertaking it that we are seeking to fulfil our responsibility as a student Christian community, but we are also trying to serve the whole of the Christian Church.

## Answers to a Few Questions

QUESTIONS or reservations about the project have already been formulated by various people. It may be useful to answer some of them in order to clarify possible misunderstandings.

### 1. Why the life and mission of the Church ?

It has been suggested that the theme of the project might imply some danger of ecclesiasticism, the confusion of our missionary responsibilities with building up large, well-organized, and powerful churches. We are sure

that the churches, as institutions or historical communities, are part of our concern, but they do not exhaust it. The word "Church" is used here in its biblical sense of the Body of Christ on earth, and refers not only to churches but to all Christian communities which are trying to fulfil the mission they have received from God, especially missionary societies and Christian youth organizations.

## 2. Why the life and *mission* of the Church ?

At the present moment in history it may appear dangerous to speak of "mission" since "missions", and "foreign missions" particularly, sometimes have a bad reputation, not only in non-Christian circles but even among some "younger churches". We use the word "mission" in its most general sense, to refer to the calling of all Christians to be responsible in the world as the Body of Christ, preaching the Gospel, serving men, living and worshipping together. Foreign missions are only one aspect of this mission of the Church, but certainly an important one.

## 3. Why a *teaching* conference ?

Teaching is somewhat in disrepute in various parts of the world ; it is considered to be too intellectual, uninspiring, or undemocratic. It is our conviction, however, that teaching is necessary and should be undertaken frankly. For too many years in ecumenical meetings we have simply pooled our ignorance. The present crisis in the mission of the Church is to a large extent a result of a lack of knowledge and understanding of its nature and methods. It is indispensable, therefore, that we should agree first to listen to those who are living in the midst of missionary efforts and who have thought about them. Without such listening and learning, there is no point in discussing and no hope for constructive changes.

## 4. Why *more* international conferences ?

Why in an ecumenical age, characterized already by an excess of international conferences, do we, in an effort to bring about a change in the present situation, resort to such an outworn method ? The answer is simple. Because international conferences are still the most economical and effective way of presenting to students and young people the message which has to be communicated to them. Publications are another method, but it is perhaps even more over-used, and the Church is in danger of being drowned in a sea of print. A more tempting method would have been to send teams of teachers around the world to do a real job of teaching and training in various places. Unfortunately this seems totally impracticable for financial reasons, and, above all, because the experts would never have the time to give to such a project. In addition, in spite of the obviously excessive number of international meetings, there is still value in learning about one's responsibility within the full community of the Church, that is, in an ecumenical gathering.

# New Tasks Demand New Structures

“**G**OD so feared the world that he gave the Church in order that some might be saved out of the world”: this is the message which a great part of the life and mission of our churches and Christian organizations proclaims. Of course, we all know John 3: 16 by heart, and we preach moving sermons on this text which says exactly the contrary of what much of our church life preaches. But our evangelism campaigns continue to match the former raids by the Indians who invaded enemy territory to hunt scalps, and then hastily retreated to their own world. Yet the world is no hunting ground for the Church. God loves the world. The triumphal entry of Christ the King has already happened (Colossians 2: 15), even if it is now only visible to those with “eyes of faith”. In a sense the world is already “in Christ”, and there is no place we can go where Christ is not already present (Matthew 25: 31-46). Our task is to participate in Christ’s ministry in and





*The Kirchentag. Frankfurt, 1956.*

to the world : instead of building up a "world of the Church", we have to be with Christ in and for the world.

But if we were to accept this "new" vision of the Church's task (which many believe to be the old biblical vision), a Copernican change would be necessary in our present church- or SCM-centred thinking ! Let us take, for example, the economy of ministries and the structures of the Church.

*The one ministry of the people of God and the manifold ministries within the people of God*

Who has a ministry ? In answering this question, most of us — being children of the churches as they are now — would probably think first of ordained "ministers", missionaries, and other church workers. Although we profess the biblical doctrine of the priesthood of all believers, our conception of the ministry as evidenced in much of our church life and church budgets is that Christ shares his ministry with those specially trained and ordained "ministers". *They* seem to fulfil the ministry of the Church. *They* seem to be the real front-line soldiers. The Church seems to stand and fall with *them*. There are, of course, also other church members, the so-called "laymen". And everybody agrees today that they must also be mobilized for the Church. But to do what ? To assist the "ministers" in order that the ministers can fulfil their ministry. The laity then become the assistants of the clergy — and thus "clericalism" is strengthened rather than weakened.

Christ's gifts were "that some should be apostles, some prophets, some evangelists, some pastors and teachers, in order that they might equip the saints for the work of ministry..." This right translation of Ephesians 4 : 11-12 opens up a quite new perspective on the biblical economy of ministries : all the members of the people of God (the New Testament calls them "saints") have to become "ministers" who carry out the work of ministry together with Christ. Everyone is to become a front-line soldier, very especially those Christians who spend most of their waking hours in the social, political, economic, and cultural areas of this world where the decisive battles of faith are being fought. Also, the clergy and other church workers are "laymen" in so far as they participate in this one ministry of the people of God. But their own specific function lies in another field : they have mainly to become the faithful kitchen soldiers and instructors in order to equip, help, and sustain Christ's army in its ministering struggle for the world. This equipment function is not a one-man show. It cannot be delegated to *one* pastor, even if he is assisted by many helpers. Christ gave (and continues to give) his army many gifted men who as a *collegium* become the assistants to the whole *laos*, the whole people of God.

If we draw the consequences of this old “new” view of the diverse functions of the ministry of the whole people of God and the manifold ministries within the people of God, a new structure of the economy of ministries within our churches will certainly be needed. How can we discern the gifted men and women whom Christ gives today to equip and sustain his army? It is essential that such an equipping function be done full-time and for a lifetime? How can the so-called “laity” participate in the function of equipping within the Church without becoming clericalized? What kind of theological education is needed for the varied ministries of equipment within God’s people *and* for the laity who share Christ’s ministry in the world?

### *The structure of a ministering Church*

The Copernican change from the struggle of self-preservation to a ministering struggle for the world affects not only the economy of the ministries but also the structures of being the Church in the world.

First of all our whole conception of the Church will be widened. We are not only God’s people when we gather to form the *ekklesia* (the gathered assembly of the citizens of the Kingdom). We are also God’s people when we live in the *diaspora*. Although Christians hope eventually to be brought together “from every nation, from all tribes and peoples and tongues”, and although, as a sign and foretaste of the coming Kingdom, they are allowed to become periodically an *ekklesia*, in this period between the ascension and the return of Christ, the people of God live primarily in the dissemination. This *diaspora* is a judgment of God, but God uses it also for his divine plan: in fact, God’s people can only function as the salt if the citizens of the Kingdom are again and again scattered in all the areas and struggles of the *civitas mundi*. A test of the validity of church life as *ekklesia* (its worship, church activities, and church organizations) is the extent to which this phase of being the Church prepares and nourishes the people of God for its other phase of being the Church, namely, its function as the salt when scattered in the world.

What then are the right structures of the *ekklesia* which foster a ministering struggle for the world instead of a struggle of self-preservation against the world? In many churches the more or less geographically determined local church (be it a “parish”, a “gathered congregation” or a “colony”) is considered to be the only decisive structure of the *ekklesia*. But the New Testament shows us manifold structures: the one and same term, *ekklesia*, is used to designate (1) the Church Universal, (2) the Church of God in a certain province or region, (3) a particular local church, and (4) a house-church. Historical studies on church structures have shown that our present structures of *ekklesia* are fairly recent, and that the structures have continually changed in order



to meet the challenge of structural changes in society. Sociological studies have revealed the alarming extent to which local churches find themselves in a ghetto situation. The exclusive claim of the geographically determined local church is therefore being challenged, and some denounce this claim as a heresy. Emphasis is laid on the dimension of work in the life of man, which in our modern industrial society is no more identical with the dimension of residence. Also the extreme mobility of our society and the fact that much of our life is lived on a regional, rather than parochial, level, are mentioned in this connection. This then is our problem: the Church may not conform to the structures of this world to such a degree that it loses its character *sui generis*. Nor may it adapt itself to the multistructural and mobile modern society in such a way that it becomes sectarian, deprived of the essential unity and continuity of the Church. But what is the structure of a Church which remains true both to the given structure of grace and the multilateral and mobile structures of our society?

While some are engaged in the renewal of parish life, others work outside the traditional parish structure, raising the question of para-parochial communities. Much emphasis is laid on the small group, on the Church coming alive in the concrete social environments of a neighbourhood, a working place, etc. In this connection the recovery of the New Testament notion of the house-church is of great importance. It is also astonishing to see the present rise of lay orders, brotherhoods and sisterhoods not only in the Catholic, but also in many Protestant churches. Furthermore the coming alive of the Church on a regional level is felt important. Typical manifestations of the regional church are the *Kirchentag* movements in different countries, and the growing number of regional lay training institutes, retreat centres, etc. While the Church as a racial and national entity is being questioned, many experiments are being made for a clearer manifestation of the Church Universal.

### *The all-decisive Spirit*

Important as a renewal of the economy of ministries and the renewal of the structures of a ministering Church are, such renewals are the fruit, rather than the cause of, a much deeper renewal necessary in the life and mission of the Church.

The best and most daring new ministries and structures can soon be affected by sclerosis, the dangerous process of institutionalization. There is only one remedy for this ailment, and only one source of genuine church renewal: the re-creating power of the Holy Spirit. So there is only one prayer left: *Veni Creator Spiritus*.

# CULTURAL CHANGES in the World and the University

*The shaking of the foundations*

HISTORY contains the accounts of many revolutions. The things which distinguish our present revolution from all the rest are: (1) the fact that it is so widespread, and (2) that it reaches down to the very foundations of our social life. Vast areas of Asia, Africa, and Latin America are in its grip, and in each of these areas the basic social units, such as the family, the caste or class, the religions, the language, are beginning to disintegrate.

The old pattern of culture is being attacked by new forces. We shall indicate only three here. First of all there are the new ideas of individual freedom and social equality which are beginning to undermine the community emphasis of family and caste. In India, for example, untouchability has been legally abolished, and love marriages instead of arranged marriages are beginning to take place. Furthermore, people who have traditionally been at the bottom of the social scale are beginning to demand their "rights".

Secondly, there is the movement toward national unity. There is a new awareness that the major problems of society can be solved only as a people work together as a nation. "Government planning" and "national reconstruction" are phrases heard very often today. This means that as government is given more and more power, regional and communal loyalties must give way.

A third factor is the impact of western technology. The feeling is now widespread that only through technology can the economic problem be solved. One aspect of this is that industrialization has become for many the answer to nearly every problem — unemployment, under-development, poverty, etc. But along with industrialization has come urbanization. This has meant, in many cases, the breakdown of the idea of the village as the primary economic unit.

The foundations of the traditional pattern of society are beginning to shake, but, what is more important, nothing new has emerged to take its place. In some cases the old is trying to adapt itself to the new. Hinduism, for example, is striving to absorb the new ideas and to revive the foundations of national culture in the light of them. In other cases we find only destruction

and chaos. In the case of urbanization millions of village people have migrated to the cities to find jobs. They are "free" of their traditional pattern of life, but nothing has replaced it. All moral and social controls are gone. There is a loss of direction. People drift into the "red light" district or into gangs. Chaos, despair, and dehumanization have filled the vacuum.

### *The university in the disintegrating cultural pattern*

The universities themselves reflect this conflict between the old and the new. The idea of individual freedom has found its way there, and, what is more significant, the universities provide a place where this idea can be practised. This is true, for example, in the area of boy-girl relations. Away from the home many of the old restrictions cease to function. On the other hand, it must be admitted that the results of such mixing are not always happy, due to the fact that students have no background for such mixing of the sexes.

The universities have also been influenced by the idea of social equality. This is true not only because such ideas are freely discussed there, but also because they have influenced the world outside of the university. There are now many who feel that it is their "right" to receive a university education, and that university education should be given to a much wider area of the population.

The universities have also been influenced by western technology. Strong emphasis is placed upon scientific and technical education. This is due partly to the fact that these are the fields in which money is to be made and security to be found. It is also true, however, that training in these fields is seen as more beneficial to the national welfare. This is necessary, it is felt, if the problems of poverty and human suffering are to be effectively dealt with.

However, it should be noted that in many countries it is difficult for university graduates to find jobs. This sounds strange when it is obvious to everyone that there is a great need for university-trained people in every sphere of life. The fact that it is true reveals very clearly that the university is caught in the struggle between the old and the new. University education today does not fit men to participate in the old order: it breeds only men who can rebel against it. But a new order has not yet clearly emerged, and thus the university graduate finds himself in a world that does not know how to use him. His dilemma is also due partly to the fact that the university has not given him any clear goals.

On the other hand, there is also a great cry today against the fact that the universities have moved so far in the direction of technical education and liberal social ideas. This cry comes from many educators who say that more emphasis should be placed upon the history and culture of the country. University education has been patterned after the western idea of what a university should be. The culture of Africa and Asia is different from that of the West, and if the university is to speak to the real needs of the East, then it must be of the soil of the East.

This means that the university has become a battleground between the exponents of the old and of the new. This has not only caused the university



to lose its sense of direction, it has also opened the university up to political pressures from both sides and produced a real crisis in academic freedom.

### *The challenge to the Church*

It is in this atmosphere that the Church is called upon to make its witness to Jesus Christ. In many lands of Asia and Africa the Church has never become an integral part of the culture, and is viewed by many as an outsider and a representative of the West. But having said this, we must go on to say that the Church has now been presented with an opportunity for making its voice heard in a decisive way. The whole society is in transition, and the Church must strike while the iron is hot. The Church must think deeply about the questions raised by the social revolution, for they are really questions that man is asking about his own nature. In its life and mission it must seek to deal with them in terms of the revelation of God in Jesus Christ. As the SCM is the arm of the Church in the university, so it must seek to answer the challenge there.

From what has been said above about the cultural crisis in the world and the university, we can go on to point out three major frontiers on which the Church must work. The first of these is the frontier of culture. From what has been said it is not hard to see that in many areas the traditional culture is breaking down. Often the Church itself has been responsible to some degree for this breakdown. One example of this is the breakdown of the caste system in India. It is undoubtedly true that caste feeling is not Christian, but it is also true that caste gave a certain order to society. It is wrong for the Church only to tear down. God is a God of order, and he does not mean for people to live in moral and social chaos. The Church must begin to think anew of its relationship to the social order. It must relate the Gospel of Jesus Christ to the social revolution.

The second frontier is that of nation-building activities. The Church must not be willing to live a ghetto life as it often has in the past. If we do not think that Christ has abdicated his throne as Lord of the world, then we must conclude that he will use all of the world's present revolutionary activity to his own glory. It is true that we must not merely co-operate in another attempt to build the tower of Babel. We must, rather, pray that he will give us eyes to see where he is at work in the world and hearts willing to share in that activity.

The third frontier on which we must work is that of personal suffering and misery. It is obvious from what has been said that the cultural crisis has created much misery. The revolution has swept away all of the landmarks by which men have set their paths. The ranks of the disinherited are swelling every day. The Church must have a message of hope that is relevant to their needs. Furthermore, the Church must be willing to question all of its traditional ideas of the meaning of Christian hope. It must be willing to speak to men of the Christian hope in ways in which they can understand.

Finally, we must affirm that the mission of the Church is her life, and her life is her mission. The things which we have listed above are not just things that the Church must say to the world. She must say them, but she must live them in order to say them.



# The Church and its Mission in a time of Rapid Social Change

THE years following World War II have been a period of rapid social change, the chief features of which may be outlined as follows :

- the emergence of new nations in Asia and Africa and the increasing influence of their peoples in world affairs ; the end of the period of western economic and political domination ;
- the determined efforts of these countries to achieve economic and social development through industrialization and through campaigns for advancement in education, health, and in other areas of human welfare, involving, eventually, the search for completely new patterns of society ;
- the constantly accelerating technical and industrial revolution in the West and the effect of this in accentuating the disruptive nature of change upon society in Asia, Africa, and Latin America.

The present situation already calls into question the traditional patterns of Christian social thought and action, and we are only at the beginning of this unfolding of the contemporary technological and social revolution. It is conservatively estimated that the total population of the world will double in the next fifty years, while that of Asia, Africa, and Latin America will more than double. Such rapidly growing countries must press, with every means available, to industrialize and increase efficiency in order to provide food and employment for their people. All this will demand social and political change on a scale unprecedented in history. What is the role of the Church in helping to provide conceptions of individual and group responsibility adequate for this time of rapid change ? What can the Church do to help those who oppose change to understand the need for it ? And what must the Church say to those who hold the view that change, as such, is always good ? What can the Church be doing to help mitigate the evils of change in uprooted communities and in situations where it has brought distrust between old and new social groups ? The Church must be prepared to answer such questions, and present theological ideas relevant to a period of change.

But this calls for rethinking, at many points, the attitudes and methods of the Church in relation to the world and its problems. Through its life and mission, and by its emphasis on freedom and justice, the Church is in large measure responsible for the rapid change which is taking place. Yet in many areas of its life today the Church seems to lack the vision necessary to meet the challenge of a situation which it has helped to create. In its reactions to change, it is often as "the blind leaders of the blind".

The following are specific points where a rethinking of Christian mission and social action is needed :



### 1. *The Church's conception of social responsibility and social action*

The Church, particularly in the mission field, has been concerned about social welfare, often primarily in the form of schools and hospitals. Nevertheless, we find the Church ill prepared to meet the spiritual and ethical challenge of the present time of great social change. One of the greatest weaknesses has been the tendency to divide sharply the evangelistic concern from the concern for social justice and welfare, and even to set these two functions of the Church in opposition to each other. But if the fundamental problems of a society in the midst of change are spiritual, then there is a close connection between *kerygma* and *diakonia* which must be rediscovered.

### 2. *The role of the Church in an urban and technical society*

We are entering a period when industrial urbanized life is suddenly replacing rural and village life for great numbers of people. The Church must be prepared to interpret the situation to its people and help them in developing a responsible community in the new urban situation. The Church must strengthen its ministry and its program of service to meet the needs of special groups, particularly of youth and women, in the city and in industrial areas.

### 3. *The responsibility of the Christian in political life*

Nationalism, the spirit of self-determination, the desire to be free of all forms of foreign control or domination, are the prevalent attitudes in most areas of Asia and Africa. Political parties expressing these desires attract the loyalty of youth. Yet the witness of the Church in these same countries has frequently been expressed in an a-political manner. This is ironical, particularly when it is recalled that most of the political leaders in these countries obtained their first understanding of social justice through the Church. Unfortunately, many of these political leaders believed they had to leave the Church in order to have freedom to express their concern for political life. The negative attitude towards political issues and parties on the part of many pastors and missionaries is one of the gravest problems confronting the churches and the missionary movement today.

### 4. *The Church and its witness in race relations*

In many areas of the world the change in political life and the achievement of self-determination is an expression of freedom for people of colour from domination by the white races. In some parts of Asia and Africa, Christianity has come to be regarded as the white man's religion and there are many practices of churches and missions which give support to this view. Many churches tolerate segregation, or have easily conformed to the racial and ethnic groupings into which the community has divided itself. "Who is my

neighbour?" is a question which the Church must ponder anew in the present situation of widespread social discrimination.

5. *The Christian attitude towards the different methods of achieving rapid economic development*

In the West few people are attracted by communism as a political and social system after the experience of the post-war years. With the coming of the social-planning state and the many limitations placed upon the power of private enterprise, communist-type collectivism has lost much of its fascination. But in Asia, Africa, and Latin America, Soviet communism still has appeal. Negative, sterile, anti-communism will be no answer to a situation which demands forms of economic life that will make possible higher standards of living while guarding against totalitarianism and other threats to personal responsibility and human dignity. The churches can contribute much to this search for new patterns of economic life.

6. *The churches and technical assistance and economic aid*

In a time of rapid economic development one of the biggest problems facing the churches is to define the moral responsibility of their people in providing economic aid and technical assistance to countries now striving for rapid economic and social development. The United States and the countries of Western Europe can help to ease the burdens of such rapid industrial development by a wise and generous policy of loans, investment, and gifts. They can also help in providing personnel for technical assistance. The western countries individually, and through the United Nations, are doing much in these fields today. But the question remains whether they are doing enough and whether they are providing this help in such a way and timed so as to support the efforts being made by the receiving countries. The contributions of material goods and personnel on a scale commensurate with the need raises ethical problems urgently requiring study in the churches. The West must also show more awareness of the problems created when economic aid and technical assistance are accompanied by secular materialist attitudes.

7. *The task of churches in international cooperation*

Rapid social change is altering the relations among nations economically and politically. International co-operation today must be based on new institutions and practices which fully recognize the new power of countries in Asia, Africa, and Latin America, and the increasing interdependence of all nations. The Church can, by its ministry of reconciliation and its conception of the brotherhood of man, help to discover the moral and ethical principles on which new patterns of international co-operation can be built. To do this the churches must attack more vigorously the tendencies within their own life which seem to identify the Church very often as western or as nationalist in its conception of the human family.



## The Life and Mission of the Church in relation to

# OTHER FAITHS

NOT very long ago Christians, even well-informed Christians, tended to assume that the great non-Christian religions were finished as religious forces. They existed indeed as social forces; they continued to impregnate the fabric of their societies; but the virtue had gone out of them; they were dead. Well-informed Christians took the same sort of view of the great non-Christians religions — Buddhism, Hinduism, Islam, Shintoism, Confucianism — as secular humanists in Europe have taken for some decades of the prospects of Christianity.

Both would appear to be wrong. Just as there has been revival — and genuine religious revival — in European Christianity, and particularly where



the substance of the faith appeared to have been most consumed by the "acids of modernity", so in other lands there is new life in the great non-Christian faiths. The impact of Christian missions seems to have generated a counter-attack. For years some westerners have been fascinated by Hinduism; others by Buddhism; other again by Islam. But now there seems to be something much more than this occasional idiosyncratic individual conversion taking place. Buddhists, for example, have set up a training college to train missionaries, and formulated a five-year plan for sending out 2,000 missionaries on a mission to save mankind from the Christianity which has failed to prevent the Christian nations from involving the world in two world wars, with the threat of a third and far worse one to come. In India, Hinduism is beginning with some force to question the propriety of Christian missions on specifically religious grounds. And if we turn to the more "primitive" religions, can it be doubted that the Mau Mau outbreak in Kenya was in part at least an anti-Christian religious response from the original faith of the Kikuyu.

We are faced then with a paradoxical situation. On the one hand, the era of traditional "missions" is giving place to the age of "national churches" in Asia and Africa. It becomes less and less plausible to speak in Asia or Africa of Christianity as "the white man's religion" or existent solely as a parasitic growth on the basic imperialist structures. (There are, of course, still places where it is plausible enough, but the vitality and confidence in God of the Chinese Church is clear evidence on the other side.) There is now, and fairly obvious to any fair-minded observer, such a thing as Indian or Japanese Christianity. Christianity is, one might say, everywhere indigenous, or about to become so.

But at precisely this moment, it also becomes out-of-date to speak of Hinduism and Buddhism for example as "great ethnic religions", to treat them as if they were facets of Indian culture. For they are making a claim to be world religions. There are Buddhist missionaries in London. Three years ago six young men left Britain to become monks in Siam; five of them are back, still convinced Buddhists, working to propagate their faith. In some respects, they have an advantage over Christians, since they can offer (as we cannot) religion without God; and there seem to be a great many westerners who are looking for just this.

Twenty years ago Dr. Hendrik Kraemer said in his *The Christian Message in a non-Christian World*: "The real meeting between Christianity and eastern systems of life has not yet taken place, and is still a matter for the future. All the work that has been done is preliminary, and nobody can tell how long this stage will last." A year ago, in *Religion and the Christian Faith*, he was arguing that the real confrontation is about to take place. When



it takes place, it will take place not only in India or Burma, Japan, or the Near East, but in Western Europe and North America, not only in their homelands (so to speak) but in ours, not only in "the mission field" but in "Christendom" — in fact, throughout the world.

So what ?

We shall be tempted to copy some of the religiously invalid defences that have been put up against the Christian mission by defenders of other faiths : to press the claims of patriotism, or of family loyalty ; to try to make things difficult for people who lapse to "alien faiths". We shall be further tempted (if it is possible) to identify Christianity and Americanism or the British way of life or the spirit of France (or wherever you happen to live if you come from a traditionally Christian land) in the sort of way that some Indians treat Hinduism, some Arabs Islam. There is plenty of this false response in the "Christian" West. It will get us nowhere, for it is both faithless and idolatrous — because it is making Christian faith subservient to national culture which has assumed the place of God.

If we are to respond positively to the challenge of the resurgent non-Christian faiths, it must be in terms of genuine and loving personal encounter with our fellow human being whose beliefs are other than our own. And we shall look not for what is weakest in his theory or practice (do we not resent it when Christian weaknesses are brought up against *us* ?) but for what is strongest and most true, and seek there for the Christ who is there before us, that Christ may become as plain to our brother as he is to us. In the words of Dr. Paul Tillich : "We should say to the pagans and Jews... don't think we want to convert you to English or American Christianity, to the religion of the western world. We do not want to convert you to us, not even to the best of us. This would be of no avail. We only want to show you something we have seen and to tell you something we have heard : that in the midst of the old creation there is a New Creation, and that this New Creation is manifest in Jesus who is called the Christ."

And of course, what is true for those who belong to one of the great non-Christian systems holds good for our attitude to those who profess, or think they profess, no religious faith, who call themselves some kind of secular humanist. Here, too, we look for what is strong and true, and there seek that Christ may be plain.

This is necessarily badly and crudely and briefly put. But unless we are quite wrong in our understanding of what is happening in our times, both within the Christian Church and outside it, there are movements and stirrings, coming from God, and summoning us to a fresh understanding of our evangelistic task. It will be a large part of the WSCF's project to enter more fully in to what God is teaching us, and to be renewed by him for his tasks.



# Theological Issues in the Mission of the Church

IN its day-by-day work, the Christian missionary enterprise is constantly faced with fundamental questions. They arise because, like everything else, missions have to live in an entirely new world. The political and cultural relationships between the peoples of the West and those of Asia and Africa are entirely different from those obtaining in the last century, and this difference means a radical change in the external framework in which the Christian mission does its work. The rise of nationalism has led, in some of its expressions, to charges that missions are a form of "cultural imperialism", and on some occasions to political obstacles being put in the way of their continuance. The cultural revolution of our time, with the vast and accelerating changes which are resulting in the life of communities throughout the world, raises in an acute form the relation of the proclamation of the Christian Gospel to events in the life of communities; what, for instance, are the responsibilities of the Christian mission in the sphere of politics, or in meeting the needs of those who suffer some of the consequences of this cultural revolution, such as refugees or peasant communities whose way of life is catastrophically transformed by rapid industrialization?

Such radical changes in the external situation of the Christian mission are compelling it to face in a radical way the question, "What is the relation of the Christian mission to the cultural environments in which its work must be done?" This is not simply a theoretical question. It is implicit in the decisions which missions have to make. For instance, ought their work to be directed, as is the practice of some, solely to the proclamation of the Gospel to individuals, or have they a responsibility also to proclaim the Gospel to the corporate structures of human societies, as the practice of others would suggest? Former generations spoke, perhaps rather facilely, about "baptizing a nation into Christ"; has such an aim any real meaning, and if so, what is it? Or again, how is a mission to understand the significance of political changes for its work? As a result of such changes, it may find itself cut off from a field in which it has long been at work. Should it find in that fact a sign that it ought to concentrate its energies in its own country, or would that be a betrayal of its particular responsibility under the Gospel? Should it look for an "unoccupied" geographical area, in which it can carry on its work on traditional lines (which areas are not in fact so easy to find) or would

that be to fail to read the signs of the times? Should it seek to co-operate with some other mission in need of increased resources which will mean a new kind of relationship from that to which it is accustomed, or would that be to blunt the edge of its missionary purpose?

The questions confronting missions today do not, however, by any means all arise from outside the Christian movement. Great changes have taken place within that movement also, and the meaning of them for the Christian world mission is by no means yet fully understood. The emergence of churches in Asia, Africa, Latin America, and elsewhere obviously creates a new situation quite different from that in which the Christian mission was working in the last century. The so-called "younger" churches are today increasingly undertaking their own missionary outreach into other lands than their own. The development of the ecumenical movement raises questions about the relation of the Christian mission to existing churches, to the unity of the Church and to other forms of Christian activity, such as the varied forms of service to human need, to inter-church aid, and so on. One answer which has been given to some of these questions is that missions should become more "international" in their organization — an answer which deserves thought, but which also gives rise to a whole new crop of questions about the base from which a mission ought to operate and the objective which it should pursue.

This situation, in which there are churches in almost every country of the world (albeit they are tiny minorities in most countries) and in which the churches are more and more recognizing that they are part of a worldwide Christian fellowship, raises from within the Christian movement itself the question, "What in fact *is* mission?" Not so long ago the word "missions" tended to mean "foreign missions". To become a missionary meant almost automatically to become a missionary in some other country than one's own. The tacit assumption was that the peoples who had not heard the name of Christ were "over there", abroad, overseas; if one were called to proclaim the name of one's Redeemer to those who had not heard it, one must go "there". In this century it has been increasingly realized that those who had not heard the name of Christ were "here" as well as "there". The term "foreign mission" became unfashionable; "world mission" was substituted, emphasizing the universality of the Gospel and the need for its proclamation everywhere (with the perhaps unexpected result that some people began to say, "All right; then I need not be abroad to proclaim the Gospel; I will do it in my own country"). More recently there have been signs of a reaction from that view. It is being affirmed that mission beyond one's own country is a necessary and distinctive element in the total Christian mission (though it is not the whole of it or a "superior" form of it). The distinctive characteristic of foreign missions, it is claimed, is that they are reaching out to the

ends of the earth and the end of time ; unless there are those engaged in this kind of outreach, something vital will have gone out of the Christian mission as a whole.

Such questions are not to be answered simply by examining the present situation. They touch the very basis and essential purpose of mission, and that basis and purpose arise from the act and purpose of God. The conviction that mission has its source in God's act in sending his Son is at the heart of the Christian mission. The question is, what does obedience to that purpose require in the situation in which the Christian world mission is placed today ? The questions must be answered in terms of the purpose of God as it is made known in Jesus Christ, which is to say that they need theological answers.

Take, for instance, this question of the Christian mission's relationship to the corporate structures of human society. What in fact does the Bible mean when it speaks of "making disciples of all *nations*" ? Can one simply equate the Greek word translated "nations" (which also means "Gentiles") with the nations of the modern world ? If not, what does the Bible mean by "the nations" ? Or take the phrase, "the world mission" ; what does the Bible mean by "the world" ? A geographical concept ? Human organized society ? A sphere of life separate from and perhaps opposed to the Church ? What has the Bible to say to us about Christians' relationship to, and responsibility for, "the world" ? What, in the Bible's view, is the significance of the geographical dimension in the Christian mission ? Or think of the word "mission" itself. It means "sending" and clearly has biblical roots. But the Bible speaks not only of the people of God being "sent", but also of a "gathering together" of all the peoples. Have missions taken the "gathering" as seriously as the "sending" ?

Clearly, in the understanding of itself today, the Christian mission needs the help of biblical expositors. But biblical exegesis alone will not enable us to answer questions. We need also the help of other forms of theological study. For instance, the whole matter of the relation of the Christian mission to varying cultural environments thrusts us into the difficult and urgent question of the Christian understanding of history. Obviously the Christian mission, so far as it is true to itself, is an attempt to be the instrument of God's redemptive purpose. But it has to work in, and is itself modified by, the changing historical order in which, as mortal men, we are bound up. How is the relation between the two to be understood ? There is the "history of our salvation" of which the Bible is the record ; there is the historical process of which historians write and which the newspapers (some of them !) record. The two are obviously connected ; both happen in the created world ; the Bible deals with both ; it is "source material" for the historian as well as for the theologian. How ought we to understand that relation with reference to the events of today ? Do we, for instance, as some have done, apply



biblical categories directly to the rise of communism in China and speak of it in terms of "Cyrus my servant", or "Assyria the rod of mine anger"? Or do we say that it is a purely "natural" event, comparable in that respect, perhaps, to climatic changes or physical features of the earth of which the Christian mission must take account? Our understanding of the relationship between "salvation history" and "secular history" deeply affects practical decisions on the policy and practice of the Christian mission.

If we are not to get things badly out of perspective, we need also the help of the church historian; without it, we are altogether too liable to be imprisoned within the thought forms of our own era. For example, how did Christians in the Middle Ages think of the Christian mission, and how did they carry it on? How did they understand preaching the Gospel to "the nations" before the rise of the modern nation-state? Is it possible to discern the factors which have contributed to periods of missionary expansion among particular groups of Christians? Were they due to an increase in faith among Christians, or were they simply part of the cultural expansiveness of a particular people at a particular time, or a mixture of both? To know the answer would help to an understanding of the essential nature of the Christian mission, and so of the meaning of missionary obedience today.

The liturgiologist can help us. What place has the Christian mission had in the worship of the churches in different eras and in different countries? What place has it had in the prayers of the churches, and what do these prayers suggest were regarded as the essential elements in the Christian mission? A fuller knowledge of the place mission has held in worship and of the place worship has held in mission may help us to understand the essence of mission and the relation of its parts to the whole.

The fact that this paper is full of questions (and there are many more for which there is no space!) does not imply any uncertainty about the privilege and responsibility of mission. That that privilege and responsibility are given in and with the Gospel is being increasingly widely understood. It does imply that there is uncertainty about how that privilege is to be accepted and that responsibility discharged in our contemporary situation. Theology can help to remove that uncertainty (though it cannot alone provide all the answers). In return, missions, by putting such questions to theologians, can give theology a goal and a dimension for its work which are essential to its health. The interaction between missions and theology is good for both. The WSCF, which is in constant contact with places where theology is studied and is itself engaged in mission, is very strategically placed to promote that interaction, and to help all Christians to a deeper and more understanding obedience in both thought and action to the missionary calling of the people of God.

# Bible Study Outline

## on the Life and Mission

## of the Church

### *Introductory note*

This outline, although already longer than we would wish, does not attempt to cover every aspect of the life and mission of the Church, nor does it make use of many important texts. It is more pragmatic than systematic, following the life of the early Church as it developed. For instance, we have had to leave aside the study of the sacraments, of the ministry, and of the use of the Old Testament in early Christian preaching, important as these may be, because it would have required a much more elaborate study scheme. We fully expect study leaders to add to the present outline when deemed feasible; ours is only meant as a starting point. Our great comfort is that if you dislike our outline, your very reaction will prompt your own thinking on the subject, which is all to the good.

### A. "NO OTHER FOUNDATION"

The crucifixion left the disciples in utter bewilderment and despair. The great hope that their beloved master was the one sent by God to save his people had proved mistaken. Up to the end they had waited for a miracle (in spite of Jesus' warnings). Now they did not expect anything.

"We *had hoped* that he was the one to redeem Israel!" (Luke 24: 21). So they went back to their daily routine, void of hope, their memory haunted by the horror of an execution and of their desertion.

If anything stands out clearly in these last chapters of the Gospels, it is that if the crucifixion had been the end, the Christian Church would never have been born. As Suzanne de Diétrich remarks<sup>1</sup>, a few men and women

<sup>1</sup> *Le dessein de Dieu*, p. 188.

would have cherished the memory of their master, in whom they had once focussed all their hope. Then in turn those people would have died and Jesus of Nazareth would have been forgotten.

1. But what in fact is reported as having happened ?

Read and compare : *Mark 14 : 53-54 ; 66-72* with *Acts 2 : 22-24 ; 36-41*, and *4 : 1-13 ; 18-20*.

Where is Peter in each situation ?

What has made the difference ? What brought about the change in his attitude ?

2. What is implied in the statement *Acts 2 : 36* ? We often use the adjective "Christian" very lightly. What word does it contain in its root ? What then does it really mean ? Is the conviction which gave birth to the early Church still the nerve centre of your church ?

3. The assertions of Peter in *Acts 4 : 12*, or Paul in *I Corinthians 3 : 11*, make many Christians today feel uncomfortable. What gave rise to their absoluteness ? Do they express as a whole the faith of the early Church or are they the mere outbursts of vigorous temperaments ? (Compare *John 14 : 6*.) What light does this throw on the faith and ways of your church ?

4. The Church is not born out of the decision of a group of nice people wanting to do good and have uplifting religious experiences.

Read *I Corinthians 15 : 3-11 ; 14 ; 17-22*. Is there any doubt left about the fact that the faith of the early Christians was rooted in an *event* revealing God's power and victory, and that all the Church does is to live from it and bear witness to it ?

In what tradition does St. Paul stand ? What does he regard as his credentials as an apostle ? Why do you regard him as an apostle ?

Would you readily agree with St. Paul when he exclaims, "If Christ has not been raised, then our preaching is in vain and your faith is in vain... we are of all men most to be pitied !" ? (*I Cor. 15 : 14 ; 19*). If so why ? If not why ? What are your criteria ?

Note that Paul is not interested in the *how* of the resurrection but only in its victorious fact, just as in *Acts* it is proclaimed mainly as God's guarantee that Jesus of Nazareth is indeed his Messiah, the Lord. Such is the *good news*.

What sort of message do our churches preach ? Do they seem to serve a victorious living Lord ? Are they harmless and apologetic ? What does



the resurrection faith mean to us, if anything? Is it more to us than a miraculous event of the past (credible or not!)? What was it for the early Church and Paul?

**B. "THE SPIRIT OF TRUTH... WILL BEAR WITNESS TO ME" (John 15 : 26)**

The story of Pentecost (Acts 2 : 1-13) is almost as embarrassing for the modern mind as is that of the risen Lord! Yet it is no more possible to deny the fact that the early Church attributed its successful preaching, healing, conversions, indeed its whole life, to the Holy Spirit, than it is to deny its faith in Christ's resurrection. The accuracy of the details of the story of Pentecost may be questioned, like those of the Gospel stories about the resurrection, but there is no getting away from the fact that something happened, and something pretty powerful at that, with the result that the apostles, deacons, and members of the early Church remembered it, and never thereafter attributed any of their successes to themselves, but to the direct intervention of that divine force received directly from Christ now living with God in his glory.

1. Read : *Acts 1 : 6-8 ; Luke 24 : 49 and John 20 : 19-23 ; John 14 : 15-26 ; 15 : 26-27 ; 16 : 5-11.*

What do these passages indicate :

- a) as the main functions of the Holy Spirit?
- b) about the attitude required from the disciples?

2. What are the effects of the outpouring of the Spirit according to :

- a) *Acts 2 : 41-47 ; 4 : 32-37?*

How does the worship life of this early Christian community compare with that of our churches?

In view of the different circumstances (epoch, culture, social set-up, etc.) may we dismiss these stories as no longer valid for us?

If not, what specific challenge would they present to the concrete situation of your church?

- b) *Acts 3 : 1-16 ; 4 : 8-10.*

What strikes you in this situation? In Peter's words to the lame man? In his words to the crowd? (Compare John 14 : 12.)

Can our churches boast of their relief and inter-church aid programs on the basis of Acts 2 : 44 ; 4 : 32 ; I Peter 4 : 9-10?

To what extent do we count on our relief activities to make up for the fact that we are not able to do what Peter did : "I have no silver and gold,

but... in the name of Jesus Christ, walk"? What could be the fruits of a vigorous faith today? Is there anything we can do about it?

### C. "... AND YOU ALSO ARE WITNESSES" (John 15 : 27)

Read : *Acts 2 : 37-41 ; I Corinthians 2 : 4 ; Acts 6 : 8-15 ; (7 : 1-50) ; 7 : 51-60.*

1. Are conversions, success, and approval the only marks of a preaching inspired by the Holy Spirit?

Stephen is the first Christian who dies for his faith, the first martyr of the Church (martyr comes from a Greek word meaning simply witness!).

Read also *I Corinthians 4 : 9-13 ; II Corinthians 4 : 3-10 ; Philipians 4 : 11-13 ; 1 : 12-14 ; John 15 : 20.*

What are we to expect according to these passages? How do we and our churches understand our task? What are our criteria of faithfulness?

2. Note that Stephen was a deacon (Acts 6 : 1-5). Can witness be the responsibility of only a few professionals whose "job" it is to preach? What is the practice of your church in this respect? What is your own attitude?

### D. THE MINISTRY OF RECONCILIATION

1. *II Corinthians 5 : 16-21.*

What is this reconciliation Paul is talking about?

How would you convey the meaning of verses 19-20 to your contemporaries?

How does this passage compare with the usual practice in our churches?

2. *I Corinthians 1 : 10 — 2 : 5.*

What, within the Church, should be the fruits of the ministry of reconciliation? (Compare *Ephesians 4 : 1-3 ; 30-32 ; Philipians 2 : 1-4.*)

Is hero-worship and partisan spirit suited to the Church of Jesus Christ? How much of it is there in our churches? Compare Paul's attitude to that prevalent among us. What about the situation in the mission fields?

*Ephesians 4 : 1-7 ; 11-16.*

If one wants to concentrate more on the Church as the Body of Christ, on unity and diversity, etc., the famous passages *Romans 12 : 1-8* or *I Corinthians 12* are ideal and should be used. Also *I Peter 2 : 1-10* is excellent for

a study on the Church. (We are forced by lack of space and also because of the wealth of the subject to make a choice here, but it is not a qualitative one.)

3. *Romans 10 : 8-10 ; Acts 13 : 1-2.*

The church in Antioch was the first one to send out missionaries, one of which was Paul !

Can any church limit its work to its own home ? If it is only a small minority in an un-Christian surrounding ? If it is very young ? If it is very poor ?

Has it ever occurred to you that if the church in Antioch had not sent out Paul and Barnabas you and I would most likely never have heard of Jesus Christ, and there would be no Christian Church in our countries ?

E. "FELLOW CITIZENS WITH THE SAINTS"

Read *Ephesians 2 : 11—3 : 6 ; Acts 15 : 1 ; Galatians 2 : 11-26 ; 3 : 1-3 ; 5 : 1-6.*

Who belongs to the Church ?

Why does St. Paul get so angry against the Jewish Christians who want the Gentiles to conform to Jewish practices ? After all, the apostles and early Christians did keep on going to the temple in Jerusalem, as we see in the first chapters of Acts.

Are there modern equivalents which we try to impose on people who join the Church which are no more part of the Gospel than was circumcision ?

What is the difference between anarchy and Christian freedom ?

*Revelation 7 : 9.*

Do our churches show such a mixed multitude praising God ? Does race, colour, or social status mean anything in the economy of God ? What efforts do you make to get acquainted with different members of the Church ?

F. "A LIVING HOPE"

*I Peter 1 : 3-9. Compare Romans 8 : 18-39.*

What do you think of these passages ? Can the Church today still be sustained by such hope ? What is real to you in these passages ?

# Suggested Bibliography

THE MAIN body of missionary literature has to do with foreign missions and concentrates on missions rather than mission. Helpful books in this field are: Stephen Neill, *The Unfinished Task*; Charles Ranson, *That the World May Know*; Max Warren, *Christian Mission, The Calling of God*, and others; Walter Freytag, *Die junge Christenheit im Umbruch des Ostens*; the various writings of Kenneth Latourette; J. Merle Davis, *New Buildings on Old Foundations*. In the same area, but with more theological orientation are: Hendrik Kraemer, *The Christian Message in the Non-Christian World*; J. H. Bavinck, *The Impact of Christianity on the Non-Christian World*; Wilhelm Anderson, *Towards a Theology of Mission*. Of more general nature are: Leslie Newbigin, *The Household of God*; Oliver Tomkins, *The Church and the Purpose of God*; Thomas Torrance, *When Christ Comes and Comes Again*; D. T. Niles, *That They May Have Life*. For the story of the growth of the modern foreign missionary movement: W. Richey Hogg, *Ecumenical Foundations*.

For critiques of traditional missionary methods: the writings of Roland Allen, especially *The Spontaneous Expansion of the Church*; Donald McGavran, *Bridges of God*; David Paton, *Christian Missions and the Judgment of God*.

The reappraisal of mission in relation to ecclesiology: W. A. Visser 't Hooft, *The Renewal of the Church*; Th. Preiss, "Eglise et Missions" in *La vie en Christ* (English translation: *Life in Christ*); J. C. Hoekendijk, *The Church in Missionary Thinking* (I.R.M.).

It is assumed that the rich resources in the volumes related to the world missionary conferences of Jerusalem, Madras, and others are well known: in some ways outdated, much of the material is still relevant. Though distorted in certain respects, *Re-Thinking Missions* related to the Laymen's Foreign Missions Inquiry should not be ignored. The missionary periodicals are indispensable: *International Review of Missions*, *Le monde non chrétien*, *Evangelische Missions Zeitschrift*, *Evangelisches Missions Magazin*, *World Dominion* (soon to be *Frontiers*).

The new thinking about the missionary task is concentrating on the total mission of the Church rather than missions, with special concern for the



multidimensional (the variety of missionary frontiers) and catholic (comprehensiveness of the missionary vocation) character of mission. Instead of the Church "having" missions, the Church is in its whole "being" missionary.

In the Roman Catholic circle there has been serious consideration of the "frontiers" of mission in the West; based on the sociological studies of the French Roman Catholics Le Bras, Boulard, Quoist, and others, books have appeared such as: Godin et Daniel, *La France, pays de mission* (Eng. trans. *France Pagan?*; Ger. trans. *Zwischen Abfall und Bekehrung*); Michonneau, *Paroisse, communauté missionnaire* (Eng. trans. *Revolution in a City Parish*); Quoist, *La ville et l'homme*. See also the periodical *Masses ouvrières*.

In Protestant circles the following books deal with the renewal of the life and mission of the Church: Jacques Ellul, *Présence au monde moderne* (Eng. trans. *The Presence of the Kingdom*); H.-D. Wendland, *Die Kirche in der modernen Gesellschaft*. Notable "manifestos" in this realm are: George Macleod, *We Shall Rebuild*; Tom Allen, *The Face of My Parish*; E. W. Southcott, *The Parish Comes Alive*; E. Müller, *Die Welt ist anders geworden*.

Ecumenical publications such as *Signs of Renewal* of the WCC Department on the Laity, the "World Evangelism Today" surveys of the WCC Department on Evangelism, *Shock and Renewal* compiled by the American Student Volunteer Movement, are relevant.

The *Ecumenical Review* carries articles on the mission of the Church written in this perspective. The following issues of *The Student World* are basic background material:

- IV, 1948 "The Growing Church".
- IV, 1950 "A Relevant Message".
- I, 1951 "In the Universities of Asia".
- I, 1952 "A Missionary Discussion".
- III, 1952 "Studies on Asia".
- I, 1953 "Latin America at the Crossroads".
- IV, 1953 "The Church and the World of Labour".
- IV, 1954 "Awakening Africa".
- IV, 1956 "Latin American Notes".
- IV, 1957 "The Life and Mission of the Church".

Special issue

FEDERATION NEWS

No. 5, 1957

Published five times yearly by the World's Student Christian Federation, 13 rue Calvin, Geneva. Annual subscription: Sw. frs. 2.50; 3s. 6d.; \$1.00. Orders may be sent to Federation headquarters or to national SCM offices.





